THE

JEWISH CHRONICLE.

(ספר זכרון)

ESTABLISHED 1841. [REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.]

No. 1,749.—NEW SERIES.] FRIDAY, OCTOBER 10, 1902;—TISHRI 9, 5663. [PRICE 2D

BIRTHS.

ABRAHAMS.—On the 6th of October, at 105, Seventh-avenue, Manor Park, the wife of SIDNEY I. ABRAHAMS (née Rebecca Ventura), of a son. Bris Milah Tuesday, 14th October, 4 o'clock. Relatives and friends please accept this, the only intimation.

BARNETT.—On the 2nd of October, יום א דראש השנה at 18, Tynemouth-street, Hull, the wife of SOL BARNETT (née Marie Isaacson), of a son.

BELCHER.—On the 3rd of October, at "Ivy Holme," 6, Alexandra-road, Southport, the wife of ISRAEL DAVE BELCHER (née Dora Yewdall), of a son. African papers please copy.

BIHELLER.—On the 26th of September, at 41, Compayne-gardens, Hampstead, to Mr. and Mrs. S. BIHELLER, a daughter.

BISHOP.—On the 6th of October, at 660, Fulham-road, to Mr. and Mrs. NATHAN BISHOP (née Sara Fredman of Plymouth), a daughter. Only intimation. No cards.

BURMAN.—On the 4th of October, at 60, Tenter-street South, Aldgate, E., the wife of ABRAHAM BURMAN, of a son. Bris Milah, 11th October (Yom Kippur), at 8 o'clock a.m. Relatives and friends please accept this, the only intimation.

COHEN.—On Monday, ה תשרי, at 11, Grosvenor-road, Canonbury, to Mr. and Mrs. JOSEPH COHEN, a daughter. No cards.

ESTERSON.—On the 7th of October, at 192, Commercial-road, E., to LOUIS and ROSE ESTERSON, a son. No cards.

GOODMAN.—On the 2nd of October, 1902, (א ראש השנה), at Stoke House, 329, Amhurst-road, Stoke Newington, the wife of A. A. GOODMAN, of a son.

JACOBS.—On the 25th of September, at 8, Wiesbaden-road, Dalston, N., the wife of BARNEY JACOBS (née Raie Barnett), of a daughter.

LEVINE.—On the 12th of September, at "Glenstrae," 146, Bree-street, Johannesburg, the wife of Maurice Levine (née Zepherine Lezard), of a son.

LYONS.—On the 6th of October, at 81, Arnold-road, South Tottenham, N., the wife of RALPH LYONS (née Lill Goodman, of Birmingham), of a son. Relatives and friends please accept this, the only intimation.

MUSLIN.—On the 7th of October, at 26, Constance-road, Edgbaston, the wife of FRANK MUSLIN, of a son. No cards.

MYERS.—On the 3rd of October, at 79, Median-road, Lower-clapton, N.E., the wife of EDWARD MYERS (née Sarah Marks), of a daughter. South African papers please copy.

ROZELAAR.—On the 6th of October, at 51, Compayne-gardens, West Hampstead, the wife of J. A. ROZELAAR (née Rosser), of a daughter.

SIEGENBERG.—On the 29th of September, at 8, Mount Nelson-villas, Sea Point, Cape Town, South Africa, the wife of HARRY SIEGENBERG (née Annie Mendoza) of a son. African papers please copy.

SIMONS.—On the 1st of October at Davetta, 60, South-road, Handsworth, Birmingham, the wife of MAURICE SIMONS (née Mary Cohen), of a son. Relatives and friends please accept this, the only intimation.

WAGNER.—On the 30th of September, at 162, Mare-street, Hackney, the wife of MYER WAGNER (née Adelaide Limburg), of a son.

BARMITZVAH.

SILVERSTONE.—ALBERT GODFREY, youngest son of Mr. and Mrs. SILVERSTONE, of 5, Old Trafford-terrace, Manchester, will read a portion of the Law at Park Place Synagogue, on the 18th inst. "At Home," Saturday and Sunday 18th and 19th.

FIANCÉS.

COHL : ABRAHAMS.—ROSE, youngest daughter of Mr. and Mrs. COHL, of 13, Norton Folgate, and 131, Whitechapel-road, to BOB, youngest son of Mr. and Mrs. ABRAHAMS, of 171, Cable-street, London, and 11, York-terrace, Ramsgate.

GOLDSTON : GOLDSTEIN.—EMILY, younger daughter of Mr. and Mrs. E. GOLDSTON, Church-row, Stockton-on-Tees, to SAMUEL P., eldest son of DORA and the late Mr. E. GOLDSTEIN, 2,724, Penn-avenue, Pittsburg, Pa., America. African and American papers please copy.

GOLDSTON : WEINBERG.—CLARA, elder daughter of Mr. and Mrs. E. GOLDSTON, Church-row, Stockton-on-Tees, to LOUIS, third son of Mr. and Mrs. S. WEINBERG, Ellastone House, Erskine-road, South Shields. African and American papers please copy.

FIANCÉS.

SOLOMON : KAUSMAN.—On the 5th of October, SIMMY (Cissie) second daughter of Mr. and Mrs. S. SOLOMON, of "The Hermit," 56, Bedford-street, Commercial-road, E., to WOOLFE KAUSMAN, second son of the late Abraham Kausman and Mrs. Kausman, of 12, West-street, Regent-street, W. African and Polish papers please copy.

MARRIAGES.

BARNARD : BARNETT.—On the 30th of September, at the Bayswater Synagogue, by the Rev. Dr. Gollancz, M.A., D.Lit., assisted by the Revs. I. Samuel and R. Harris, MILLIE, younger daughter of Mr. and Mrs. SAMUEL BARNARD, of 174, Sutherland-avenue, to DICK, son of HANNAH and the late LOUIS BARNETT, of 2, Warrington-crescent, W.

BECK : JACOBS.—On the 29th of September, at the Dalston Synagogue, Poet's-road, Canonbury, N., by the Rev. J. A. Gouldstein and the Rev. J. Lesser, RAIE, only daughter of Mr. and Mrs. S. BECK, of 10, Mentone-road, Highbury Park, N., to DAVE, fourth son of Mr. (and the late Mrs.) A. L. JACOBS, of 80, Grosvenor-road, Highbury New Park, N.

EZEKIEL : BEHRENS.—On the 30th of September, at the West London Synagogue, by the Rev. Morris Joseph, MARCUS D. EZEKIEL, of Hove, Sussex, to HILDA FRANCES, elder daughter of OSCAR H. BEHRENS, of "Ribbledale," Compayne-gardens, N.W., and Manchester.

JOSEPH : KOSKI.—On the 30th of September, 1902, at the Dalston Synagogue, Poet's-road, by the Rev. Mr. Mendelson and the Rev. J. Lesser, JEANIE, the eldest daughter of ALEXANDER and ISABELLA JOSEPH, of 3, Beresford-road, N., to LEOPOLD, the youngest son of CHARLES and the late RACHEL KOSKI, of 131, Grosvenor-road, N.

OPPENHEIM : LOUIT.—On the 29th of September, at 16, Berkeley-square, Clifton, by the Rev. J. A. Abelson, B.A., ALICE, youngest daughter of Mrs. OPPENHEIM, Bristol, to MAX, second son of Mr. and Mrs. JOSEPH LOUIT, of London.

RICARDO : VAN DEN BERGH.—On the 30th of September, at the Synagogue, Lauderdale-road, by the Rev. Dr. Gaster, assisted by the Rev. S. J. Roco, JOSEPH RICARDO, of the Inner Temple, Barrister-at-Law, to CONSTANCE, fourth daughter of JACOB VAN DEN BERGH, of Glebe Field, Clissold-park, N.

ROSENZWEIG : WEISLER.—On the 17th of September, at Prince's-road Synagogue, Liverpool, JEANNETTE, daughter of Mrs. and the late Mr. JUDAH LEIB ROSENZWEIG, of Manchester, to JOSEPH WEISLER, of Liverpool.

STRAUSS : WALLACH.—On the 25th of September, at Frankfort o/M., Germany, HERMANN STRAUSS, of Rosslyn House, 37, Grove End-road, St. John's-wood, to JENNY WALLACH, youngest daughter of Mr. M. Wallack, Frankfort o/M.

DEATHS.

BERLYN.—On the 6th of October, at 174, Albion-road, Stoke Newington, JOHN, the dearly beloved husband of SOPHIA BERLYN, aged 52. Deeply mourned.

COHEN.—On the 5th of October, 1902, at 146, Ball's Pond-road, N., BENJAMIN COHEN, age 45, beloved and devoted husband of Leah Cohen and brother of Mrs. A. Ritchie, 6, Mrton-road, South Hampstead. God rest his dear soul.

GUTTENBERG.—On the 6th of October, at 39, Ferntower-road, Canonbury, MIRIAM (Minnie), youngest daughter of RAIE and the late HENRY GUTTENBERG. Deeply mourned by her sorrowing mother, brothers, sisters and a large circle of friends. Aged three years, nine months. May her dear soul rest in peace.

JACOBS.—On the 8th of October, at 68, West End-lane, West Hampstead, EDWARD, the infant son of LEWIS and MAY JACOBS, aged six weeks.

LAZARUS.—On the 30th of September, at 7, Alfearn-road, Clapton, LAURENCE LAZARUS, aged 43, beloved brother of Mrs. M. J. Berner, "Elizabeth Villa," Goulton-road, Clapton, Mrs. S. Amstel, 42, Diggon-street, Stepney, Mr. J. Lazarus, 171, Cambridge-road, Mile End. May his soul rest in peace. No shiva.

LEVIN.—On Monday, the 29th of September, כ׳ ז׳ אלול, at Tredegar, PHŒBE REBECCA, the dearly beloved wife of the Rev. S. N. LEVIN, and daughter of Mr. and Mrs. J. Marks, aged 29. Deeply mourned by her heart-broken husband, parents and family. May her dear soul rest in peace.

DEATHS.

LEVY.—On the 26th of September, 1902, at Gombin (Poland), the dearly beloved mother of J. LEVY, in her 86th year.—128, Cannon-street-road, London, E.

MARTIN.—On the 6th of October, at 18, Floreston-street, Mile End-rd., E., SARAH MARTIN, aged 70, beloved mother of Tilly Levy; sister of Morris Levy, 49, Wiesbaden-road, Stoke Newington; George Levy, 28, Alfred-street, Bow; and Jack Levy, 8, Coborn-street, Bow. May her soul rest in peace.

SOLOMON.—On the 6th of October, at 77, New-road, E., JOSEPH SOLOMON, the dearly beloved father of Mrs. Hernberg, Mrs. Nyman, Millie, Tilly, Frances, David, Asher, and Mrs. Angel Cohen, Sol. Solomon and Mrs. Charles Marcus, and grandchildren, of Johannesburg. God rest his dear soul in peace. African papers please copy. Shiva at 77, New-road, E.

UDVIN.—On Wednesday, the 1st of October, at Koltinan, Russia, CHANAH, dearly beloved wife of GERSHON UDVIN. Deeply mourned by her sorrowing husband, sons and daughters, relatives and friends. May her dear soul rest in peace. Shiva at 7, Tennyson-road, Portswood-park, Southampton. African and American papers please copy.

WOOLF.—On the 4th of October, at 8, St. Agnes-terrace, Victoria Park-road, ROSIE, the beloved babe of Mr. and Mrs. MICHAEL WOOLF. May her dear soul rest in peace.

IN MEMORIAM.

JOHN MORTIMER DAVIS, October 1st, 1892. In ever loving memory of our dear friend.

In loving memory of PRISCILLA, late wife of WILLIAM MARCUS PANTANEY, and daughter of Morris and Dinah Levy, who departed this life, 4th October, 1900. God rest her dear soul.

In ever loving memory of our dearly beloved and devoted father, MARK LEVY (Levy Brothers, 31, Widegate-street), who departed this life 3rd Heshvan—October 13th, 1893. Deeply mourned by his loving children and sister. May his dear soul rest in peace.

In ever loving memory of my beloved brother ISAAC PHILLIPS, who departed this life 12th October, 1900. May his dear soul rest in everlasting peace.—Mrs. Benjamin, 8, William-cottages, Grove-lane, Hackney.

In ever loving memory of our dear father, SOLOMON SOLOMON, late of 124, Upper-street, Islington, who died October 7th, 1894. Gone, but not forgotten by his affectionate sons, Louis and Harry.

In loving memory of Mrs. SARAH WRATISLAW, the dearly beloved daughter of Elias Harris, Esq., of Cape Town, and niece of Mrs. Dinah Nathan, of Claridge's Hotel, Cape Town, who departed this life on the 22nd of September, 1901. May her dear soul rest in peace. Cape papers please copy.

In affectionate remembrance of our dear mother, JANE CLOZENBERG, who departed this life the 25th of September, 1892, corresponding with the 4th of Tishri, 5,653. May her dear soul rest in peace.

In revered and loving memory of our darling husband and father, NATHANIEL NATHAN, who passed away on the 10th of October, 1899. "Oh! for the touch of a vanished hand and the sound of a voice that is still."

In loving and tender remembrance of our dear father, the late WM. GOODMAN, of Manchester, who passed away 2nd day Rosh Hashona, 1876, and our darling mother, who departed this life four days after Rosh Hashonah, 1892. God rest their dear souls.

In loving memory of our dear mother, BETSY ISRAEL, who departed this life on the 10th October.—Bella Ellis, 188, Cold-harbour-lane; Abraham Israel, Eastleigh, Kilburn Priory and Covent Garden. Gone but never to be forgotten.

In ever loving memory of our beloved husband and father, LEOPOLD LAVENDER, who departed this life the 29th of September. 1900, corresponding with the 7th day of Tishri. Gone but not forgotten. May his dear soul rest in peace.

In ever loving and affectionate memory of our dear son and brother, JOSEPH DAVIS, who departed this life October 1st, 1889—Tishri 6th, 5650.—189, Goldhurst-terrace, West Hampstead, N.W.

In loving remembrance of our affectionate brother, SAMUEL PYZER, who departed this life, 21st September, 1901, corresponding with Tishri 8th, 5662. Deeply mourned and sadly missed by his only sister and brothers. One year has passed, and how we miss him, none but aching hearts can tell. Good was his heart and friendship sound, patient in pain and loved by all around.—Mrs. Sonenberg, 36, Elford-grove, Leeds.

MRS. M. AMSTEL, sister of the late Lawerence Lazarus, returns her sincere THANKS for letters, telegrams and cards of condolence.—9, Chrisp-street, Poplar.

MRS. PHILLIP CHAPMAN, Cornwall-road, Bayswater, returns THANKS for kind expressions of sympathy received during her recent bereavement in the loss of her beloved brother, Emanuel Moss, of Syracuse, New York.

MRS. DE HAAS, 36, Terrace-road South Hackney, returns THANKS for kind expressions of sympathy received on the death of her lamented brother Lawrence Lazarus.

MRS. LAWRENCE LAZARUS and FAMILY return sincere THANKS for visits, cards, letters and telegrams of condolence received on the death of their beloved husband, father and brother.—7, Alfearn-road, Lower Clapton.

MR. LEWIS LAZARUS returns THANKS for letters and expressions of sympathy received on the occasion of the death of his brother Lawrie. No shiva.—"Royston," Argyle-road, Ilford, Essex.

THE Rev. S. N. LEVIN, also Mr. and Mrs. MARKS and FAMILY, beg to THANK their numerous relatives and friends for visits, letters and telegrams received during the week of mourning.

MR. and Mrs. J. MOSES, SONS and DAUGHTERS, beg to return THANKS for kind expressions of sympathy received during their week of mourning for their lamented son and brother, Mark. God rest his soul.—56, Gt. Garden-street, E.

MR. A. SIMMONS, SON and DAUGHTERS return THANKS for kind visits, letters, and cards of sympathy and condolence during the week of mourning for their late lamented wife and mother.—32, Clissold-road, N.

MR. HARRY WINGARD, of Cape Town, returns sincere THANKS to his relatives and friends for their kind letters and cards of condolence received during his recent bereavement of his dearly beloved mother.

ALLIANCE
ASSURANCE COMPANY, Ltd.
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FIRE INSURANCES
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Moderate Rates of Premium.
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Prospectuses, Proposal Forms, and Statements of Account may be had on application to
ROBERT LEWIS, General Manager.

THE TOMBSTONE to the memory of the late Ellen Cohen will be SET at Willesden Cemetery, on SUNDAY, 12th October, at 3 o'clock.

THE TOMBSTONE in memory of the late Mr. Benjamin Ritter will be SET on SUNDAY next, Oct. 12th, 1902, at Edmonton Cemetery, at 2.30 p.m. To all who knew him, kindly accept this as the only intimation.

THE TOMBSTONE in memory of the late Mr. Lewis Solomon, of 123, Alexandra-road, South Hampstead, will be SET at Witton Cemetery, Birmingham, on SUNDAY, October 19th, at 3·30 p.m.

THE TOMBSTONE in loving memory of Mrs. M. L. Cohen, late of 168, Camberwell-grove, Denmark-hill, will be SET on SUNDAY next, October 12th, at Willesden Cemetery, at 3 30.

MR. and Mrs. J. JOSEPH, of 271, Whitechapel-road, return THANKS for kind enquiries during Mr. Joseph's recent illness. Mr. Joseph has returned from Harrogate, and will be pleased to see all relatives and friends. Mr. and Mrs. Joseph also thank Mrs. Harrison for her kind attention during their stay at Oakland House, Harrogate.

MR. and Mrs. J. MARCUSON, of Dudley, will be pleased to see their relatives and friends on the occasion of their eldest son Leonard's Barmitzvah. Shobbos Chol Halmoed Succoth, a portion of the Law will be read at the Temperance Hall, Dudley. "At Home" on Sunday, 19th inst., from 3 p.m. till 9 p.m.—62, Shaw-road, Dudley.

MR. and Mrs. J. SOLOMON, having REMOVED from 7 Bow-road, will be pleased to see relatives and friends at 32, Linthorpe-road, Stamford Hill, N.

Re SOPHIA LIMBURG Deceased

Pursuant to the Act of Parliament 22nd and 23rd Victoria Cap. 35.

NOTICE is HEREBY GIVEN that all creditors and other persons having debts, claims or demands against the Estate of SOPHIA LIMBURG late of No. 18, Norton Folgate E. in the county of Middlesex Widow deceased (who died on the 13th day of March 1902 and whose will was proved at the Principal Registry of the Probate division of the High Court of Justice on the 19th day of April 1902 by David Limburg and Emanuel Limburg the executors therein named) are hereby required to send the particulars in writing of their claims to the said executors at No. 12, Fournier-street Spitalfields c/o T. W. Howles on or before the seventh day of November 1902 after which date the said executors will proceed to distribute the effects of the said deceased among the parties entitled thereto having regard to the claims only of which they shall then have notice, and they will not thereafter be liable for the assets of the said deceased or any part thereof so distributed to any person or persons of whose claims or demands they shall not then have had notice.

Dated this 30th day of September, 1902.

DAVID LIMBURG, } Executors.
EMANUEL LIMBURG,

LEONARD LEWISOHN, deceased

Pursuant to the Act of Parliament, 22nd and 23rd Victoria, chapter 35, intituled "An Act to further amend the Law of Property and to relieve Trustees."

NOTICE is HEREBY GIVEN that all creditors and other persons in the United Kingdom having any debts claims or demands against the estate of LEONARD LEWISOHN late of 14 East 57th Street New York in the United States of America deceased (who died on the 5th day of March 1902 and to whose estate Letters of Administration with the Will annexed were granted by the Principal Probate Registry of His Majesty's High Court of Justice on the 21st day of August 1902 to Elkan Nathan Adler of 48 Copthall-avenue in the City of London Esquire the lawful Attorney of Philip Solomon Henry one of the Executors named in the said Will) are hereby required to send particulars in writing of their claims or demands to us the undersigned Messrs. Adler and Perowne on or before the 30th day of November 1902 after which day the said English administrator will proceed to distribute the assets of the said deceased among the persons entitled thereto having regard only to the claims and demands of which he shall then have had notice and he will not be liable for the assets of the said deceased or any part thereof so distributed to any person or persons of whose claims or demands he shall not then have had notice.

Dated this 2nd day of October 1902.

ADLER and PEROWNE,
48, Copthall-avenue, E.C.
Solicitors for the English Administrator.

MISS ROSE GOLDSCHMIDT, teacher of pianoforte (Gertrude Azulay's method); terms moderate.—17, Greville-road, Maida Vale, N.W.

Special Notice.

Next week the "**JEWISH CHRONICLE**" will be published on **WEDNESDAY.** Advertisements must be received at the office, 2, Finsbury Square, E.C., not later than first post on

TUESDAY MORNING.

CORRESPONDENTS are requested to send all their communications in time to reach this office **NOT LATER THAN MONDAY AFTERNOON.**

חברה שלום ואמת
OLD CASTLE STREET SYNAGOGUE.

THE Honorary Officers of this Synagogue tender their THANKS to Mr. Angel Cohen for his handsome present of a Ewer and Basin, in memory of his late wife, ע״ה.

By order,
I. KALISKI, Sec.

THE Treasurer of the Jews' Deaf and Dumb Home ACKNOWLEDGES with thanks the receipt of 80 crowns (£20), "a birthday thank-offering, 5th October, 1902."

ISAAC SAMUEL, Hon. Sec.

HOME AND HOSPITAL FOR JEWISH INCURABLES,
High Road, South Tottenham.

THE Treasurers ACKNOWLEDGE, with very sincere thanks, the receipt of "Eighty Crowns" from an anonymous donor, as a birthday thank-offering, 5th October, 1902.

THE POOR JEWS' TEMPORARY SHELTER,
84, Leman Street, Whitechapel, E.

THE Treasurers ACKNOWLEDGE, with many thanks, the receipt of a donation of £80, towards the Building Fund, as "a birthday thank-offering, 5th October, 1902."

HOME FOR AGED JEWS,
23 & 25, Well Street, E., and 37 & 39, Stepney Green.

THE Treasurers gratefully ACKNOWLEDGE receipt of a donation of £20, being "a birthday gift, October 5th, 1902."

I. BLOOMFIELD, Sec.

ANGLO-JEWISH ASSOCIATION.

THE President gratefully ACKNOWLEDGES the receipt of £80, "a birthday thank-offering, 5th October, 1902."

JEWS' INFANT SCHOOLS.

THE Treasurer gratefully ACKNOWLEDGES £20, "a birthday thank-offering, 5th October, 1902."

ALFRED HENRY,
Secretary.

SOUTH LONDON (BOROUGH) JEWISH SCHOOLS,
Heygate Street, Walworth, S.E.

THE Treasurer ACKNOWLEDGES, with many thanks, the receipt of One Hundred Pounds from Ellis A. Franklin, Esq., as an endowment for the Adelaide Franklin Prize, to be awarded for proficiency in the knowledge of Hebrew and the tenets of the Jewish Religion.

SOUTH HACKNEY SYNAGOGUE RELIGION CLASSES.

THE Treasurer gratefully ACKNOWLEDGES the receipt of One Hundred Pounds from Ellis A. Franklin, Esq., for the purpose of founding "The Adelaide Franklin Prize Fund," the interest of which is to be annually awarded as a prize or prizes for proficiency in the knowledge of Hebrew and the tenets of the Jewish Religion.

BOARD OF GUARDIANS FOR THE RELIEF OF THE JEWISH POOR,
Middlesex St., Bishopsgate, E.

THE Treasurers gratefully ACKNOWLEDGE the receipt of £80, "a birthday thank-offering, 5th October, 1902."

KOSHER KITCHEN AT THE GERMAN HOSPITAL.

THE Treasurer, Mr. Delissa Joseph, ACKNOWLEDGES, with thanks, a special donation of £4, being "a birthday thank-offering, October 5th, 1902."

ק״ק כנסת ישראל וועסטמינסטר בלונדון
WESTERN SYNAGOGUE,
St. Alban's-place, St. James's, S.W.

APPLICATIONS are invited for the post of GROUND KEEPER, to live on the premises, at the Edmonton Cemetery. All communications to be addressed to the Secretary.

By order,
GERALD FRIEDLANDER,
Minister and Secretary.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

GREAT SYNAGOGUE

THE Very Rev. the CHIEF RABBI will PREACH here on SABBATH next, the 11th inst., יום כפור.

In the afternoon he will Address the the Children in the Hall of the Synagogue.

By order,
S. GORDON,
Secretary, *pro tem*

BRONDESBURY SYNAGOGUE AND RELIGION CLASSES.

A DINNER in aid of the Building Fund will be held on WEDNESDAY, November 19th, at the Trocadero Restaurant, W.

Alderman Sir MARCUS SAMUEL (Lord Mayor elect) in the Chair.

The list of Stewards will be shortly announced.

A. J. BARNETT, "Restormel," Brondesbury-pk., N.W.
EDWARD A. JOSEPH, 14, Brondesbury-road, N.W.
STEPHEN D. MYERS, 32, Kensington Park-gardens, W.
} Hon. Secs. Dinner Committee.

OWENS COLLEGE.
LECTURES ON THE HISTORY AND LITERATURE OF ISRAEL.

THE Introductory Lecture, admission free, to the above course will be given by Mr. HOPE W. HOGG, M.A., on Tuesday, October 14th, at 5 p.m. Subject: "Present Conditions of the Study of the History of Israel. Some Current Controversies."

Arabic Course, including Classical Arabic (Language and Literature), and Modern Arabic (colloquial and written, with letter writing), at times to be arranged.

Full particulars of the Courses may be obtained from the Registrar.

חברה הכנסת אורחים לשבת ויום טוב
SOCIETY FOR PROVIDING STRANGERS WITH MEALS ON SABBATHS AND HOLYDAYS.
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THE following donations are thankfully ACKNOWLEDGED:—

Per Isaac Birnbaum, Esq., President, 95, Linden-gardens.

The Reverend the Chief Rabbi ...	£1	1	0
Messrs. N. M. Rothschild and Sons	10	0	0
Edward L. Raphael, Esq.	5	0	0
Anonymous, as a birthday thank-offering	4	0	0
Joshua M. Jones, Esq.	3	3	0
Daniel Marks, Esq.	3	3	0
Messrs. David Sassoon and Co. ...	3	3	0
Benjamin L. Cohen, Esq., M.P. ...	2	2	0
M. G. Joseph, Esq.	2	2	0
Charles Kaufman, Esq.	2	2	0
Mrs. Louis Levy	2	2	0
Charles Henry, Esq....	2	2	0
Albert Reitlinger, Esq.	2	2	0
Julius Lewisohn, Esq.	2	2	0
Leopold Hirsch, Esq.	2	2	0
Simeon Lazarus, Esq.	2	0	0
Sir Samuel Montagu, Bart. ...	2	0	0
Mrs. Alfred A. Moore, in memory of her darling child, Douglas Alfred	1	1	0
Messrs. Rozelaar Brothers... ...	1	1	0
Mrs. Henry Nathan	1	1	0
John D. Moss, Esq....	1	1	0
Arthur Halford, Esq.	1	1	0
Jacob Levin, Esq.	1	1	0
Messrs. Barnett Samuel and Sons...	1	1	0
Ellis A. Franklin, Esq.	1	1	0
M. N. Adler, Esq.	1	1	0
Mrs. Henry Solomon	1	1	0
Mrs. J. Levy	1	1	0
Mrs. James P. Davis	1	1	0
J. Isaacs, Esq	1	1	0
Lionel B. Joseph, Esq.	1	1	0
Henry Hayman, Esq.	1	1	0
Neville A. Abrahams, Esq... ...	1	1	0
Messrs. Seligman Brothers ...	1	0	0
Herbert D. Cohen, Esq.	1	0	0
Myer Harris, Esq.		10	6
Mrs. Keyser		10	6
Mrs. Jessel		10	6
Mrs. Borchardt, in memory of her beloved brother		10	6
Mrs. Boss, in memory of her beloved son		10	6
Mrs. R. Joseph, Swansea		10	0
Samuel S. Oppenheim, Esq. ...		5	0

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

ARNOLD MARRIAGE GIFT.

THE BEQUESTS and TRUSTS COMMITTEE hereby give notice that they are prepared to receive APPLICATIONS from FEMALES for the

Arnold Marriage Gift (£54).

Forms of Application can be had at the Great Synagogue Chambers, between the hours of 9 a.m. and 4 p.m.

These applications, when properly filled in, must be sent to the Secretary of the United Synagogue, at the Office of the Council, 2, Charlotte-street, Portland-place, W., on or before October 26th, 1902.

Conditions.

Applicants must be of the German Jewish Sect, either English or Foreign born, and of good character. Four candidates shall be nominated in the month of Heshvan, and the election shall be by ballot in the month of Tebeth, the successful candidate to receive the year's interest of the Fund as a Marriage Portion. The wedding must be celebrated at any time prior to the festival of Passover following the Election.

P. ORNSTIEN,
Secretary.

October 8th, 5663—1902.

BOARD OF GUARDIANS FOR THE RELIEF OF THE JEWISH POOR

Middlesex Street, Bishopsgate, E.

NATHAN SIMSON BEQUEST.

DESERVING POOR YOUNG JEWS of either sex, being kindred of Nathan Simson, or of Dyfle, his wife, who desire to participate in the ANNUAL DISTRIBUTION about to be made should send notice to the Secretary of the Board before the 15th inst.

Applications will only be considered for the authorised objects, of which particulars can be seen at the above address.

By order,
M. STEPHANY,
Secretary.

October 1st, 1902—5662.

AN APPEAL.

THE SOUTH PORTLAND STREET SYNAGOGUE, Glasgow, finds itself under the necessity of asking assistance in the following circumstances:—The Synagogue, with Schools—a new building—was estimated to cost £8,000. Unfortunately, through unforeseen and unavoidable circumstances, the estimated cost which, with almost unsurmountable difficulty was obtained, has been exceeded by £2,500. To avoid serious consequences, the management are obliged in their difficult and precarious position to appeal to the general public for help, and they sincerely hope that a speedy and generous response may be forthcoming. The management recognise fully that each community should bear its own burdens, but only the extraordinary and unanticipated circumstances herein stated have urged them to this present course. The following additional subscriptions have been received from—

I. Morris, Esq., J.P.	£100	0	0
M. Simons, Esq., J.P.	50	0	0
M. Cohen, Esq.	50	0	0
D. Heilbron, Esq.	25	0	0

All further contributions will be thankfully received and duly acknowledged in the "Jewish Chronicle" and "World," by—

Rev. E. P. Phillips, Hon. Secretary Building Fund, 17, North Claremont-street.
M. Simons, Esq., J.P., Candleriggs.
D. Heilbron, Esq., 26, India-street.
J. Pinto, Esq., 251, Renfrew-street.
J. Shulman, Esq., 45, Rutherglen-road.
L. Blumenthal, Esq., Hon. Secretary, 109, South Portland-street.

SATURDAY EVENING
POPULAR CONCERTS,
Under the direction of
Miss HELENA HEISER, Solo Violinist,
HELD AT THE PUBLIC HALL,
Prince of Wales Rd. Baths, N.W.
Close to Kentish Town & Camden Town Stations.
Entire change of Programme every week
GRAND OPENING NIGHT,
OCTOBER 18th, 1902.
To Commence at 8 o'clock.
Artistes:
Miss ALICE SCHNEIDERS, Soprano; Miss L. BEATON, Contralto; Mr. A. BENTLEY, Baritone; Mr. H. McROBIE, Basso; Solo Violin: Miss HELENA HEISER; Pianist; Madam MARIE ROTHENBERG. Flautist: Miss LOUIE BACON.
Mr. and Mrs. W. H. BERRY, Humorists.
THE ALEXANDRA LADIES' ORCHESTRA,
Conductress: Miss HELENA HEISER.
Accompanists:
Miss H. HEISER and Madam MARIE ROTHENBERG.
Prices of Admission: 1/-, 6d., 3d.
Tickets for Seats numbered and reserved, 1s. 6d. each, can be obtained at the Hall, and of Miss HEISER, 'Haydn House,' Victoria Park Road, N.E.

NEW YEAR GREETINGS.

MR. and Mrs. ISIDORE ABRAHAMS return thanks for New Year greetings to their relatives and friends and members of the North London Synagogue, and wish them all well over the Fast.—Synagogue House, Barnsbury, N.

MRS. JOHN ABRAHAMS, of "Sophia House," 333, Amhurst-road, Stoke Newington, wishes all relatives and friends well over the Fast, and returns THANKS for numerous enquiries during her recent illness.

MR. and Mrs. E. ALVAREZ, with Mrs. A. SARLUIS, thank their relatives and friends for kind greetings and wish them well over the coming Fast.—81, Warwick-road, Romford-road.

MR. and Mrs. A. BOWMAN thank all relatives and friends for their good wishes for the New Year, which they most heartily reciprocate, wishing them well over the Fast.—Burlington Hotel, Burlington-road, Westbourne Park, W.

MRS. BRAY and FAMILY reciprocate the good wishes of their friends for a happy New Year, and also wish them all well over the Fast.—28, Cambridge-road, E.

MR. and Mrs. BUGEISKY and FAMILY cordially wish their relatives and friends (at home and abroad) a happy New Year, and well over the Fast.—Nelson-road, Dudley.

MR. and Mrs. JOSEPH COHEN, of 82, Elizabeth-street, Cheetham, Manchester, heartily reciprocate their relatives and friends' good wishes for the New Year and wish them well over the fast.

THE Rev. C. and Mrs. DAVIES heartily reciprocate kind New Year's greetings, and wish all relatives, friends, and members of the New Dalston Synagogue well over the Fast. They also thank them for kind enquiries during Mr. Davies' recent illness.

MR. MAX ELLENBOGEN and FAMILY wish all their relatives and friends a happy and prosperous New Year.—57, Warburton-street, Liverpool.

MR. and Mrs. M. FEINMESSER, of 3, Tredegar-square, Bow, sincerely wish their relatives and friends a bright and happy New Year, and well over the Fast.

MR. and Mrs. M. FENWICK, of 7, Westmorland-terrace, Newcastle-on-Tyne, wish all their friends a happy and prosperous New Year, and well over the Fast.

MR. and Mrs. I. GOLDBERG, of 46, Lancaster-street, Newcastle-on-Tyne, wish all their relatives and friends a happy and prosperous New Year, and well over the Fast.

MRS. S. GOLDBERG and FAMILY heartily reciprocate their relatives, and friends' good wishes for the New Year, and hope they will fast well.—Westgate, 112, Brondesbury-villas, Kilburn, N.W.

MR. and Mrs. RALPH GOLDMAN, SON and DAUGHTER, return sincerest thanks to all relatives and friends for their New Year greetings, and wish them all well over the Fast.—3, Stratford-square, Nottingham.

MR. and Mrs. J. GOODMAN, 63, Brondesbury-villas, N.W., wish all all their relatives and friends a happy and prosperous New Year and well over the Fast.

MR. and Mrs. J. GORDON, of 50, Elizabeth-street, Cheetham, Manchester, heartily reciprocate the good wishes for the New Year of their relatives and friends, and wish them all well over the Fast.

גמר חתימה טובה.

MR. and Mrs. SAUL GORFUNKLE and FAMILY, 6, Thorndale-terrace, Belfast (late of Liverpool), beg to thank their numerous relatives and friends for their good wishes, and also wish them well over the Fast. Boston papers please copy.

MR. and Mrs. M. GREENMAN, of 491, Rice-lane, Walton, Liverpool, wish all their relatives and friends a happy and bright New Year, and well over the Fast.

THE Rev. M. and Mrs. HAST beg to express their appreciation of, and gratitude for, all New Year's good wishes received from numerous friends. Sincerely reciprocating, they invoke God's blessing and protection on all their immediate friends and on all Israel.

MR. and Mrs. M. HEISER, of St. Helens Terrace, 313, Mile End-road, wish their parents, brothers and sisters, nephews, nieces, and all relatives and friends well over the Fast, and a happy and prosperous New Year.

RABBI J. L. and Mrs. HERZOG, 15, Byron-street, Leeds, wish their relatives and friends a גמר חתימה טובה.

MR. and Mrs. S. HORWICH beg to wish their relations and friends a happy and prosperous New Year, and wish them well over the Fast.—59, Brunswick-street, High-town, Manchester.

MR. and Mrs. JOHN ISAACS, 46, Mile End-road, wish their relatives, friends, and customers a happy New Year, and well over the Fast.

MR. and Mrs. B. JOEL and FAMILY, of 34, Bancroft-road, Mile End, beg to thank their relatives and friends for the numerous cards and telegrams, wishing them all the compliments of the season, and well over the Fast.

MRS. S. KOFFLER and FAMILY wish all relatives and friends a happy New Year and well over the Fast.—45, Heywood-street, Cheetham, Manchester.

THE Rev. Dr. and Mrs. LANDAU desire to thank their congregants and friends very heartily for their kind wishes for the New Year, and cordially reciprocate the same.—103, Camp-street, Broughton, Manchester.

THE Rev. J. and Mrs. LESSER thank their relatives, friends, and congregants for their good wishes for the New Year, which they heartily reciprocate.—Synagogue House, Poet's-road, N.

THE Rev. H. and Mrs. LEVIN and FAMILY heartily reciprocate the good wishes received from relatives and friends, and desire to wish them all well over the fast.—5, Elizabeth-street, Cheetham, Manchester.

MR. SALOMON LEVY, of 3, Houndsditch, wishes to express his sincere thanks to his friends for their ראש השנה cards and letters, and takes this opportunity of wishing them גמר חתימה טובה.

MR. and Mrs. I. LEVY and FAMILY, 29, Bushey Hill-road, Peckham (formerly of 68, Queen's-road, Peckham), wish all relatives and friends a happy New Year, and well over the Fast.

MR. J. LIBSTEIN and FAMILY, of 204, Cheetham Hill-road, Manchester, thank all relatives and friends for their good wishes for the New Year, and wish them all well over the Fast.

MR. and Mrs. R. LIBSTEIN thank all relatives and friends for their good wishes for the New Year, and wish them well over the fast.—18, Elizabeth-street, Cheetham, Manchester.

MR. and Mrs. S. MICHAELSON, of Melbourne, Australia, wish their relatives and friends a happy and prosperous New Year, and well over the Fast.

MR. and Mrs. B. MUSLIN, of 193, Bristol-road, Edgbaston, beg to thank their relatives and friends for good wishes expressed towards them on the New Year, and heartily reciprocate the same.

MR. and Mrs. L. PHILLIPS, of 90, Brompton-road, S.W., wish to thank their relatives and friends for their kind greetings for the New Year and wish them well over the Fast.

REV. J. and Mrs. POSNER, of Plymouth, wish the officers and members of the Congregation and all friends a happy and prosperous 5663, גמר חתימה טובה and wishing them well over the Fast.

MR. and Mrs. L. PRINCE, 54, Middlesex-street, thank their relatives and friends for their kind wishes for the New Year, and wish them well over the Fast.

MR. JOSEPH ROSENBERG and SON wish their relatives and friends a happy and prosperous New Year and well over the Fast.—19, Brunswick-place, Leeds.

MR. and Mrs. NATHAN SAFFER and FAMILY take this opportunity of wishing their relatives and friends a happy and prosperous New Year and well over the Fast.—19, Brunswick-place, Leeds.

MR. and Mrs. GABRIEL SALBERG reciprocate all good wishes for the New Year, and thanks for their enquiries.—13, Speedwell-road, Birmingham.

MR. and Mrs LEWIS SANDGROUND and FAMILY beg to tender their sincere thanks to their relatives and friends for their kind wishes, and wishing them a happy and prosperous New Year.—10, Pembury-road, Lower Clapton.

MR. A. SCHAVERIEN and FAMILY beg to thank their relatives and friends for kind New Year greetings which they heartily reciprocate, and wish them all well over the Fast.—1, Morgan-terrace, Coborn-road, Bow.

MR. and Mrs. MAURICE SMITH, of 10, East-street, W.C., take this opportunity to thank relatives and friends for their kind wishes for the New Year, and wish them all a Happy New Year and well over the Fast.

MR. and Mrs. F. SONFIELD and FAMILY, 71, Green-street, Bethnal Green, beg to tender their heartiest thanks to their parents, relatives, and friends for the cards received for the New Year, and wish them all well over the Fast.

MR. and Mrs. I. H. WOOLF and FAMILY, of 262, Richmond-road, Hackney, thank all relatives and friends for their kindly expressed wishes for the New Year, which they heartily reciprocate, and wish them all well over the Fast.

SITUATIONS VACANT

COUNTRY TRAVELLER Wanted for wholesale fancy jewellery, &c. Address 6,091, Jewish Chronicle office.

WANTED a young man to travel in the Birmingham district in the Watch and Jewellery business on the easy payment system; must have fullfilled a similar position; none others need apply.—13, Claremont-road, Hockley, Birmingham.

WANTED a youth as Junior CLERK; must have some knowledge of shorthand and office experience. Apply in own handwriting stating age and previous occupation to M. Stephany, Secretary, Jewish Board of Guardians, Middlesex-street, Bishopsgate, E.

YOUNG LADY wanted for Brighton to undertake light secretarial duties, and as COMPANION to lady and little girl; shorthand and conversational French essential; must be domesticated, cyclist and good needlewoman. Write, giving age, salary, etc., to 6,046, Jewish Chronicle office, 2, Finsbury-square, E.C.

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HOUSEKEEPER wanted for small family (three gentlemen); must be able to cook and take management of household; servant kept; state age, experience, salary and reference. Apply Mr. J. Samuel, 2, Derby-road, Nottingham.

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27 BOW ROAD, E.—This desirable semi-detached residence, containing 10 rooms, to be let; rent, £52 per annum; large drawing-room, dining-room, also small morning-room, overlooking garden 140 feet long; five bedrooms; two w.c.s, etc.; spacious hall, gas-fittings throughout; also large gas-stove if required; close to four railway stations; omnibuses and trams pass door. Apply Owner, Mr. A. U. Hayter, at above address.

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TO RESTAURATEURS and Hotel Keepers.—To be let, "Horse and Groom," Church-lane, Whitechapel, E.; large dining-room, fitted with grill; kitchen with kitchener; hot and cold water supply; also good living rooms. Apply Wm. F. Laing, Auctioneer and Estate Agent, 127, New-road, Whitechapel, E.

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PARTICULARS ON APPLICATION.

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Special Quotations for Truck Loads to Country Stations.

Calendar for the Week.

Day of Week.	Hebrew Date.	Civil Date.	PORTION.	HAPHTORAH.
Fri.	Tishri 9	Oct. 10		
Sat.	Day of Atonement 10	11	Morn.: Levit. xvi.; also Num. xxix. 7-11. Aft.: Levit. xviii.	Morn.: Isaiah lvii. 14, to end lviii. Aft.: Book of Jonah & last two verses of Micah.
Sun.	11	12		
Mon.	12	13		
Tues.	13	14		
Wed.	14	15		
Thurs.	Tabernacles First Day 15	16	Levit. xxii. 26 to xxiii. 44; also Num. xxix 12-16.	Zechariah xiv.

This day (Friday) is ערב יום כפור (Eve of the Day of Atonement); Sabbath commences at 5. The commencement of the Fast, הפסקה, will be at 5·15, and Divine Service commences at 5·45.

The Fast of Atonement will terminate to-morrow (Saturday) at 5·56.

The above are the times for London. The precise hours for the commencement and termination of the Fast in the other congregations of the United Kingdom should be computed according to the tables contained in Vallentine's Hebrew Almanac.

The Feast of Tabernacles will commence on Wednesday next, October 15th, at 5.

Friday next, October 17th (the Second Day of Tabernacles) Sabbath will commence at 4·30.

DIARY OF MEETINGS, &c.

SPECIAL SERMONS TO-MORROW.
Great Synagogue: The Chief Rabbi.

Sunday, October 12.

Anglo-Jewish Association, Council Meeting, at the Great Western Hotel, Paddington, 11.
Jewish Board of Guardians, Temporary Allowance Committee, 11.

Monday, October 13.

Jewish Board of Guardians, Russo-Jewish Conjoint (rota), 4·30; Industrial Committee (rota), 4·30.
Union of Jewish Literary Societies, Meeting of the Executive Committee, at 55-6, Chancery Lane, 7·30.

Tuesday, October 14.

Jews' Hospital and Orphan Asylum, Apprenticing Committee, at Hamilton House, 4.
Jewish Board of Guardians, Relief Committee (rota), 4.
Shecheta Board, Meeting of the Board, at the Vestry Room, Heneage Lane, 5.

Monday, October 20.

B'nei Zion Association, Address by Father Ignatius, at King's Hall, Commercial Road, 8.

Secretaries are requested to give prompt notice of all Meetings to ensure early publication

The Annual Subscription to the "Jewish Chronicle" is for the UNITED KINGDOM, 10s.; ABROAD, 14s.
Jewish Chronicle Office, 2, Finsbury Square, E.C.

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REFERENCES :

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The HAHAM, 37, Malda Vale.
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Prospectus on Application.

CORRESPONDENCE.

LORD MOUNTMORRES AND ALIEN IMMIGRATION.

Sir,—With the purely personal portion of your comments on my recent articles on the above subject in the *Daily Mail* I do not purpose to deal, as they must obviously remain a matter of individual opinion.

I should, however, like to put myself right with your readers on the question of the general impression which you seem to have derived from those articles as to my views. I must have been singularly unfortunate in my methods of expression if I appeared to imply that I was advocating any sectarian hostility. My object was one which, as I distinctly pointed out in my articles, many English Jews have at heart, namely, the imposition of ome kind of legislative restriction on the immigration of undesirable aliens, e they Jews or Gentiles.

It is perfectly true that I commented on the anti-Semitic character of he agitation now prevailing in the East End of London, but I referred to his feature of the subject as an extraordinary and remarkable development. am far too keenly sensible of the great benefit that this country has derived rom its treatment of the Jews in the past, and have myself from personal contact with members of the race received far too much evidence of their valuable qualities to wish for one moment even to appear as advocating anything approaching hostility towards them.

I do, however, believe that the unrestricted reception of foreigners who, through poverty, disease, insanity, uncleanness, or criminal record are, on he face of it, worthless members of society, is highly injurious to the ountry, and my articles were intended not as an exhaustive inquiry into the whole subject, but merely as a summary of a few of the cogent reasons for advocating this view.

With regard to my statistics, which you call in question, I can only point out, as I did in my reply to Mr. Greenberg, that on carefully re-reading my first article I can find nothing which, in my opinion, could possibly suggest that I intended the total of 149,000 immigrants to refer to settlers in London.

I cannot of course deal with the unpublished portion of Mr. Greenberg's letter, not having had access to it, but I am writing personally to him, as I have no wish to take up any attitude which is not supported by the facts of the case.

Yours obediently,

24, Tudor Street, Whitefriars. Mountmorres.

[The correspondence between Lord Mountmorres and Mr. Greenberg referred to above is printed in another column.]

THE EAST END PROBLEM AND THE BUILDER'S POINT OF VIEW.

Sir,—I have read with much interest the letter of Mr. Abraham Davis in your last issue, and I am tempted to write a few lines of comment, as his criticisms appear to be partly directed against certain remarks of mine, which you reported a fortnight ago.

Let me say, at the outset, that I entirely agree with Mr. Davis that it is the housing question which causes the alien question, and that this fact should guide us considerably in seeking a way out of present difficulties. How have these difficulties arisen, and why do they continue? Mr. Davis suggests that one cause is the London Building Act of 1894. In a sense, he is right. This Act limits the height of working class dwellings, when they abut on narrow streets, and makes it requisite to provide an open space of sufficient size in the rear. Undoubtedly such provisions must sometimes affect the mind of an owner of property, who has to decide whether he will build a factory or a dwelling-house on a given site, and thus the substitution of factories for dwelling-houses in Central London is encouraged. I would, however, suggest two counter considerations. It seems to me that we should not allow new houses to be erected, without a proper provision of light and air, even if the regulations necessary for the purpose, have the tendency of removing population from the centre of our towns to the suburbs. The effect of the Act in improving building in Whitechapel is manifest to any persons who may compare recent erections with those of earlier date. Secondly, I would point out that notwithstanding the provisions of the London Building Act, artisans' dwellings are being erected in considerable numbers in Whitechapel and the adjacent districts, and presumably prove remunerative to their owners. I do not understand the argument of Mr. Davis, who seems to imply that the effect of the London Building Act is to displace Gentiles rather than Jews. Why is this?

Again, I do not understand why it is chimerical to look forward to the removal of the Jewish population. Jewish industries could be carried on in the suburbs or in provincial towns to the advantage of all concerned, and the labourer would remove to the place of his employment, particularly if care were taken to provide there suitable accommodation.

I do not at all agree with the views of Mr. Davis on municipal socialism, nor would I admit that the London County Council are unable to build with success. There is, of course, room for much difference of opinion as to the legitimate limits of municipal enterprise, but I may point out to your correspondent that the system he advocates, by which a public authority clears the site and lets it on a building lease, is practically the same as that formerly adopted by the Metropolitan Board of Works under Cross's Act. The present system was adopted by the London County Council, because the former plan was found to fail. [See "The Housing Question in London" (an official publication of the London County Council), p. 47]. I may add that although the reversion of the land at the end of 99 years would be a valuable asset, the houses erected on it would probably be then worth next to nothing. Apart from their natural deterioration in value, we may hope that after a century the housing of the working classes will be so improved that our present structures will be quite superannuated.

Mr. Davis criticises very severely the suggestion that fair rent courts should be established, but so long as the present shortage of houses continues, I do not see why rent should not be regulated by law, just as the price paid for other monopolies. I do not find that people cease to invest their money in railway shares, although the fares and freights charged to the public are regulated by Act of Parliament. I do not believe that Rent Courts would injure Mr. Davis or any other owners of property, who deal fairly with their tenants. He knows, however, as well as I do, how many cases there are in this district of arbitrary increases of rent and exactions of key-money, which may be not unfairly described as black-mail. Would he regret to see these practices put down by the strong hand of the law?

Yours obediently,

Toynbee Hall. Harry S. Lewis.

Sir,—I am in deep sympathy with so much of the able and thoughtful letter Mr. Abraham Davis contributes to your issue of the 3rd inst., that it seems almost ungracious to take exception to the remainder. His defence of the character of the immigrants has my entire acquiescence and the definition of the alien problem as an intensifying feature of the general housing question is one to which for some time past, both in your columns and elsewhere, I have tried my best to give especial prominence. Mr. Davis's solution of the East End Problem is the co-operation of municipal and private endeavour, the municipality buying up small and insanitary areas, clearing, and letting them on building leases to private builders. He regards the decentralisation and dispersal of the alien Jewish population as a solution which "cannot be reckoned or relied upon in this mundane, matter of fact, non miracle-working twentieth century." While heartily welcoming the closer co-operation of municipal and private endeavour in attempting to solve the housing problem, I would suggest that the remedies proposed by Mr. Davis involve the introduction of measures which militate not merely against the feasibility but even against the desirability of his solution. I further hold, that the dispersal of the alien community is not only not "chimerical and unpractical," but a solution which is eminently practicable and desirable on all grounds.

Mr. Davis rightly states that there is a certain proportion of our industrial classes which must live in close proximity to their work and for whom the idea of decentralisation is an absolutely fatuous one. This, however, only applies to any large extent, to the casual labouring classes such as the dockers and riverside labourers. But the number of Jewish labourers of this type is so infinitesimally small that it may be safely ignored in any general solution of the question. The great trades in which probably eighty per cent. of the Jewish immigrants are engaged are tailoring, boot and shoe making, and cabinet making. In the last mentioned industry, a firm employing several hundred hands has recently removed its factory to the outskirts of London, not only without the slightest detriment to its trade, but even with an actual gain. The removal of many boot and shoe workshops to Northampton and other places in the country, is another illustration of the fact, that immediate proximity to the city is not an essential. The tailoring trade consists roughly of two branches, customer and stock tailoring. While even in customer tailoring centrality of position is only a desirable but by no means essential feature, in stock tailoring this becomes entirely unnecessary, and the latter, being the less highly skilled trade, employs the majority of the newly arrived immigrants. I know at the present time of Jewish tailors, who, forced by the housing difficulty and high rentals prevailing in the East End to migrate, have taken up their residence in Manor Park and Leytonstone, and come to their work every morning. Would it not be simpler and better to take the workshops to them? After discussing this question with many Jewish employers, I have been led to the conclusion that there is no potent reason from an industrial point of view why considerably more than half the Jewish population now living in the Metropolitan Borough of Stepney should not reside in the suburbs of London, provided only the masters would move their workshops too. This removal I have attempted to show is in the Jewish trades at least entirely practicable.

The dispersal solution being thus economically sound—vide Bournville and Port Sunlight—all other considerations unite in enforcing its desirability, healthier surroundings, better sanitary conditions, lower rentals. These features are only realised to a lesser degree in the solution suggested by Mr. Davis.

Assuming for a moment the feasibility of the procedure by which his remedies are to be achieved, it seems at all events somewhat anomalous that one who looks with questioning eyes on the spread of municipal socialism, should yet calmly acquiesce in land nationalisation.

It is axiomatic that a certain acreage of land will only hold, with due regard to sanitary conditions, a certain number of people and no more. If more have to be accommodated, more land must be acquired, or we must build higher. The latter is Mr. Davis's solution. Building higher implies that the density of population becomes yet further increased, and the pressure on the area in question becomes greater and greater. In Spitalfields there are at the present time more than 360 people per acre; in Bournville five is the average considered healthy. One can scarcely regard the prospect of crowding yet more people into Spitalfields with equanimity. It is true that the model dwellings which Mr. Davis and others have erected in East London are superior, in the requirements of sanitation, and afford more accommodation than the little houses they have displaced; but the increase in density of population has resulted in decreased privacy of living and increased liability of infection from contagious diseases; and despite the large amount of building work done in East London of recent years, rentals are going up, not down. An appreciable decrease in rent is impossible in central London, considering the heavy capital charges, initially incurred. Under Mr. Davis's scheme, the children grow up in the noise and turmoil and often sin of the town, their playground, the public streets, or asphalted courtyards of the model dwellings. Is this better than the grass and gardens, the leafy shade and healthier air of the country? Is not a Bournville a better training ground for our future generations than say Plough Street or even Brady Street Buildings, excellent as the latter are?

Mr. Davis's proposed partnership between the municipality and the builder sounds excellent in theory, but works out woefully for the municipality, when the allocation of duties comes to be made. The corporations are to acquire low class property, clear it, and hand it over to the private builder on a 99 year's building lease. The following two cases, selected out of many which might be quoted, serve to illustrate how such a partnership acts. The insanitary area lying behind Royal Mint Street, Whitechapel, amounting to six acres, was bought and cleared by the Metropolitan Board of Works at a cost of £187,558; after clearance its value as a site for working men's dwellings was only £35,795, and for this sum it was sold to the Peabody

Trustees. The number of persons dishoused by the clearance was 3,669, and the number rehoused by the Trust 3,600. In the Gouldston Street, and Flower and Dean Street Scheme, seven acres of insanitary property were dealt with; the cost of clearance was £371,607. The land was subsequently sold to the Four Per Cent. Dwellings Company for £87,630. Persons displaced, 4,004; persons rehoused, 3,293. Here then are two cases of a partnership such as Mr. Davis suggests. At a cost of £435,731, irrecoverably lost to the ratepayers of London, the municipality cleared 13 acres of land, so that private corporations should be able to house 6,893 persons on an area which formerly accommodated 7,673.

Does this seem a fair partnership? Where is the overpowering success of the undertaking? Incidentally also these figures serve to explain the alleged failure of municipal effort as compared with that of individuals to solve the housing question. Municipalities only build on areas which for other reasons they are forced to clear, whether suitable or no. In many instances, after clearance, there are not even offers forthcoming for the cleared area; an individual or a private company carefully picks and choses the land it is to build on. If then the municipality is to bear the total loss of clearance, and thus provide in some cases eighty per cent. of the capital, I can see no reason why at the last stage an individual is to be called in, who must naturally desire to make as large a profit as he can. There are other disabilities under which municipalities labour in attempting to solve this question, such as the land figuring as a liability and the short period allowed for the operation of the sinking fund; but this is not the place nor time to discuss them. If Mr. Davis can elaborate a scheme which will not throw all the loss on the municipality, and which will provide for a more equitable distribution of the burdens, I, for one, will be only too glad to submit it to the Housing Committee of the Borough Council of which I am a member, and which is most eager to do all in its power to promote a speedy solution of the question. Yours obediently,

Metropolitan Borough of Stepney, H. H. GORDON.

GARDEN CITIES.

SIR,—I have read with the greatest pleasure the report of a sermon preached by the Rev. J. Abelson of Bristol, which appears in your issue of the 3rd inst. As the author of the scheme there outlined, I may truly say it is one of the most inspiring utterances I have ever read about the Garden City. Most heartily do I welcome—and I am sure my co-Directors will welcome—the support of the Jewish community which I trust that sermon will help us to secure. The Garden City movement is and must remain free from any trace of political, religious or race bias, for it needs for its right carrying out the loyal support of all classes, and I shall esteem it a very great honour if I can assist in any way in establishing better conditions for those of the Jewish race.

The Garden City Pioneer Company, with its capital of £20,000, is only a step towards the realisation of our aims. That sum of money—of which about £16,000 has been subscribed or promised—will obviously not go far towards purchasing land or in laying out a city. What it will do is this. It will enable us to secure the option of a suitable site of say 6,000 acres, and then to obtain the very best expert advice as to how to lay it out in the most up-to-date manner, giving such facilities to manufacturers that they will be impelled in their own interest to move their works into the new city. Then we shall arrange for the building of homes for the workers, so that work, homes and recreation grounds may be near to each other.

If your readers will ask their booksellers for "Garden Cities of To-Morrow" (Swan Sonnenschein and Co., 1s. net), and see they get the third edition, they will find not only a full description of a Garden City, but a complete prospectus of this Company. Each day, by bringing a fresh accession of strength, makes it all the more certain we shall carry out our object completely. Yours obediently,

77, Chancery Lane, W.C. EBENEZER HOWARD,
Director and Manager.

JEWS AND HARROW SCHOOL.

SIR,—In accordance with instructions received by me from the President of the Board of Deputies, Sir Joseph Sebag Montefiore, I at once put myself in communication with the Headmaster of Harrow School, and enquired of him whether the new regulations of that school, as set forth in your issue of 26th September, were substantially correct. I have received a reply from him stating they are correct, but he supplied me with a copy of an additional regulation, numbered 9, which did not appear in your columns. It is as follows:—*Jewish Boys will have to do the usual lessons every Saturday and attend School on that day like other boys.*

Regulations Nos. 1, 5 and 7 permit absence from school for only a certain number of the days of the Jewish Festivals. Furthermore, a question arises as to the mode in which Jewish boys are to receive their meals between the third and the last days of Passover.

All these, together with the 9th Regulation, afford subjects for serious consideration. Of course, Jewish parents will continue to send their sons to such schools as it may please them to select, but it is certainly very difficult to discover how the "future position of Jewish boys at Harrow will be benefited by the new regulations," or that these should "meet with the cordial approval and support of Jewish parents,', as suggested in the remarks made at the foot of the article "Harrow School" in your paper of the 26th ultimo. Yours obediently,

CHARLES H. L. EMANUEL,
Solicitor and Secretary.

London Committee of Deputies of British Jews,
19, Finsbury Circus, E.C., 8th Oct., 1902.

[We received the above letter shortly before going to press, but we communicated with our contributor who assures us that the regulation printed in italics above was not contained in the official copy furnished to him. There were only 8 regulations in the lithographed document before him. We agree with our correspondent that the alterations afford subjects for serious consideration].

WOMEN AND THE EDUCATION BILL.

SIR,—The storm of party politics that is raging around the Education Bill, attacked, as it is, and defended, on every conceivable ground, will abate its fury at the meeting to be held on Monday evening next at St. James's Hall. It is convened to consider the Bill from the simple standpoint of the ultimate benefit of the children. This would obviously be seriously impaired were women disqualified from taking their due share in the administration of education. It seems only necessary to recall the numbers of girls and infants whose scholastic requirements have to be catered for to point to this moral. Yet as the Bill now stands, the 181 women at present serving on Borough and Parish School Boards in England and Wales, to the complete satisfaction of their colleagues and constituents, must lose their seats and influence. A protest against this injustice is well-timed, and it is confidently expected that when Lady Strachey takes the chair at 8 p.m., on the 13th instant, a crowded gathering of all sorts and conditions will testify to the way the matter appeals to the public mind and conscience.

Lady Battersea and the Rev. S. Singer will be amongst the speakers.
Yours obediently,
G. E. M.

THE CHOIR QUESTION AT THE GREAT SYNAGOGUE.

SIR,—Permit us, through the medium of your journal, to give the above question a little ventilation. Undoubtedly, you have heard that the ordinary choir of the synagogue was not in attendance on either day of the festival, for reasons which are as follows.

About four months ago, we all signed a petition to be presented to the Board of Management, asking to be put on the same footing as regards salary as the other constituent synagogues, and asking for remuneration for special services in which most of us lost time; we urgently asked for an early reply. This was ignored, and on the 24th ult. the following was received:—

The Board of Management absolutely refuse to entertain any suggestion of increasing the salaries of the choristers. They think that in proportion the choristers of the Great Synagogue are even better paid than the choristers of the other constituent synagogues, considering the fact that in the more outlying synagogues the choristers are put to expenses which are not necessary for choristers of the Great.

Again, as to the payment of fees for special services, the Board decline to bind themselves in any way. They wish to remind the choristers that any payments made for special services are in the nature of an act of grace, as the Board are of opinion that it is the duty of the choristers to hold themselves at the disposal of the synagogue on all occasions required. In conclusion, the Board wish to intimate that unless there is a material improvement in the singing of the choir during the ensuing holidays they may feel themselves compelled to dispense with the choir altogether.

Well knowing that the last phrase meant dismissal at an early date, as there was talk that they would dispense with us very soon, and desirous of being paid for our work, we asked for £1, which is a quarter's salary, in the event of their so doing immediately and without notice. They again refused, so we had no alternative but to resign.

Time was already late, for not until the Sunday following the receipt of the Board's letter did they know of our resignation, and we were fully aware of the fact that no choir could be brought together in such a short time. We therefore all agreed that a letter of apology be sent saying that on the old terms we were prepared to give our services. This letter was accordingly sent, but ignored. We, therefore, were left helpless.

In conclusion, we desire to emphasise the fact that our venerable choirmaster, Mr. H. de Solla, is exonerated from all blame, he acting quite in a manner worthy of his position, advising us for our own sakes not to leave the synagogue in the lurch; but, still, justice we would have, and so we acted on our own responsibility.

You will certainly be doing us a great favour by inserting this letter, as we wish the members especially and the public at large to know what our grievances are, and to show that we are not in the wrong.

Yours obediently,
per pro The Choristers,

London, October 7th. ONE OF THEM.

NEW YEAR AND THE FIRST DAY OF PASSOVER.

SIR,—The table of dates showing at a glance the first day of Passover and the New Year for the next twenty years, which appeared in your last issue over the name of the Rev. Isidore Harris, is quite correct, but the rule given to determine the same is erroneous, because the New Year invariably falls five calendar months and ten days after the first day of Passover, and not as Mr. Harris states, that if the first day of Passover falls in March, there will only be five calendar months and nine days between the two festivals.

Here are a few examples by way of illustrations:—

Passover.		New Year.
1903, April 12 to September 12	= 5 calendar months, and plus 10 days	= Sept. 22.
1904, March 31 to August 31	= 5 calendar months, and plus 10 days	= Sept. 10.
1918, March 28 to August 28	= 5 calendar months, and plus 10 days	= Sept. 7.

It will readily be seen from the March examples that if calculated according to the rule Mr. Harris has framed, viz., five calendar months and nine days, New Year's Day would fall a day earlier in each instance. it seems that Mr. Harris has overlooked the fact that March has thirty-one days—a day more than April. Yours obediently,

67, Hyde Road, Ardwick, Manchester, H. L. ROSENTHAL.

THE DRURY LANE DRAMA.

SIR,—As the personator of "Eketoff," in "The Best of Friends," may I correct your quotation of one of my speeches. I say, "Father Moses forgive me—I'm a horphan" *not* "Holy Moses"! Though even that and stronger alliteratives have, I believe, been heard in the East (end). My part seems to me a very mild (albeit very humorous) skit on the Hebrew showman—if I have failed in my endeavours to convey that sense, may I plead, to a certain extent, "stage tradition." One of my funniest lines was "cut" at rehearsal by my manager, and the author, for fear of "hurting susceptibilities" and most of my friends in the "Tents of Israel" have been struck by the humorous, and not the discordant, note!

I am with the majority of right minded people, who deplore the ridicule, on the stage or off—of any creed—and I should the more regret it of the grand old race whose blood flows in the veins of

Yours obediently,

Theatre Royal, Drury Lane. IVAN BERLYN.

THE FATAL FIRE AT TREDEGAR, SOUTH WALES.

SIR,—I should like to call the attention of your numerous readers to the brave and plucky conduct of Miss Ellen Marks on the occasion of the lamentable fire which occured at Tredegar on Sunday night, September 29th. Miss Marks, a sister of Mrs. Levene, (who unfortunately lost her life) was in one of the bedrooms on the second floor of the building when the fire occured, and on hearing the cry of fire she immediately took one of the children in her arms with the intention of going out into the street. She found however, that she could not get through owing to the heat and smoke. Undaunted by this check, she made her way back upstairs and breaking the window with her arm she threw the child out to those who were waiting to receive it, and afterwards jumped into the street herself. But it was feared that her brave action had been done at the cost of her own life, owing to the loss of blood, resulting in a severing of one of the arteries of the arm. Her life was despaired of, but happily, now she is on the road to recovery. I think it was a most plucky action of any girl to do, and I am sure it was owing to her presence of mind and prompt action that the child's life was saved. I would therefore ask your readers and all true lovers of a brave deed to cordially assist any effort which may be made to recognise either by a testimonial or otherwise the brave and plucky conduct of Miss Marks on that sad occasion. Yours obediently,

20, Cleveland Street, Merthyr Tydvil. LEWIS COHEN.

Mr. Ellis A. Franklin's Eightieth Birthday.

Last Sunday, that veteran and highly esteemed communal worker, Mr. Ellis A. Franklin, completed his eightieth year, having been born in Liverpool on the 5th October, 1822. Owing to the bereavement which Mr. Franklin sustained but recently by the death of his wife, the anniversary passed off without the celebrations which usually accompany so interesting an event; but we have reason to know that it was usefully occupied by the octogenarian in the cause of the community. Mr. Franklin has spent the greater part of his life in fruitful work in the interests of his people and of the religion to which he is so ardently attached; and we are but echoing the sentiments of the very large circle to which he is known, in expressing the hope that the vigour he happily still enjoys may long be granted to him to continue his beneficent labours.

Home for Aged Jews.

GENEROUS OFFER BY THE FRANKLIN FAMILY,

A meeting of the General Committee of the Home for Aged Jews was held on Tuesday at 60, Old Broad Street, Mr. Ernest L. Franklin, the President, in the chair.

After Mr. M. Schneiders had reported on the progress of the negotiations which he had entered into on behalf of the Committee for the acquisition of a site for the new Home,

The President said that the children of the late Mrs. Ellis A. Franklin desired to present to the new building a wing for the accommodation of seven married couples. Each couple would have rooms of their own, and it was further the intention of each donor individually to furnish the apartments of one couple. They would like the new wing to be named the Adelaide Franklin Wing, and in addition to perpetuating the name of their mother, it is also their wish that the wing should commemorate the eightieth birthday of their father.

Alderman John Harris moved, and the Rev. J. F. Stern seconded, a motion to the effect that the offer be gratefully accepted, and that a cordial vote of thanks be passed to the generous donors.

The motion was carried unanimously.

It was further resolved, on the motion of Mr. M. Duparc, seconded by Mr. Abraham Levy, that the congratulations of the Committee be conveyed to Mr. Ellis A. Franklin on the completion of his eightieth year, together with the expression of the earnest wish that his useful life might be prolonged for many years to the happiness of his family and the benefit of the community.

The following were subsequently elected inmates of the institution: Mrs. Sarah Hyams, Mrs. Kate Nowack, and Morris Krauss.

OBITUARY.

General ABRAHAM.

The death, at the age of seventy-nine, is announced of General B. Abraham, one of the Jewish generals in the French Army. He was a native of Nancy, where his father was a member of the Consistoire Israélite. On leaving the Ecole Polytechnique, M. Abraham entered the Army, choosing the Artillery as the branch in which he intended to spend his military career. With the rank of Captain he served in the Crimean War on the Staff of General Lebœuf, and at Sebastopol he received the Cross of Chevalier of the Legion of Honour. In 1870, on the battlefield of Gravelotte, he was granted the Cross of Officer. In 1874 he became Lieut.-Colonel, in 1877 Colonel, and in 1883 he was promoted to be General. General Abraham was placed on the retired list in 1886. He was the eldest brother of the distinguished painter Edouard Moyse, who has often employed his brush in depicting Jewish scenes.

Professor B. J. STOKVIS.

Medical science has sustained a heavy loss by the death in Amsterdam last week of Professor Behrend Joseph Stokvis. He was born in Amsterdam in August 1834. As a physician he had attained fame, which extended far beyond the confines of his native country. His opinions were highly prized, and in the Academies of Medicine and Science he held high offices. The Jewish poor in Amsterdam had in him a warm friend and supporter. The deceased, after obtaining his diploma at the University of Utrecht in 1856, studied successively in Paris, Vienna and Prague, and subsequently practised in Amsterdam. In 1877 he was appointed Professor at the University in that city, and as a tribute to his memory the flag on that building was hoisted at half-mast as soon as the news of his death became known. The *Handelsblad*, the principal daily paper in Amsterdam, published a sympathetic notice of the deceased.

Mr. Ellis A. Franklin's Benefactions for Religious Instruction.—Mr. Ellis A. Franklin has presented to the Religious Education Board the sum of £390 for investment with the stipulation that the income is to be applied for two annual prizes in memory of Mrs. Franklin, to be called the Adelaide Franklin Prizes. Mr. Franklin has also presented gifts of £100 each to the Stepney Jewish Schools, South London Jewish Schools, and the South Hackney Religion Classes (through his son, Mr. Leonard B. Franklin), the annual income of which is also to be used for Adelaide Franklin Prizes "for proficiency in the knowledge of Hebrew and the tenets of the Jewish religion."

University of Durham.—At a competitive examination, held on the 23rd ult. and the two following days at the University of Durham, Mr. H. M. Levinson, son of Dr. Levinson, of Gainsborough, was awarded the University of Durham "University Medical Scholarship," value £100. Until two years ago Mr. Levinson was a pupil of the Rev. J. R. Elliott at the Grammar School, when at the age of fourteen he had passed both the Junior and Senior Cambridge Local with Honours, and had also succeeded in passing the Preliminary Examination in Arts for the M.B. degree of Durham University. In September, 1901, he further passed the Preliminary Examination in Arts for the Durham M.D. degree. He prepared himself for the University Scholarship entirely by private study. Next week he commences his medical curriculum, and his youthful scholastic triumphs undoubtedly point to still greater successes in the near future, and to a prosperous and useful career later.

Victoria Uiversity.—Mr. Martin Kraus has passed first division in the Autumn Preliminary Examination of the Victoria University.

Dr. Max Nordau on Zionism.

Dr. Nordau contributes a somewhat impatient article on Zionism to the *International Quarterly* for September-December, 1902. He finds, he says, that "comparatively few, both among the Gentiles and the Jews themselves, have a perfectly clear notion of the aims and ways of Zionism." Hence the present attempt at enlightenment.

The article begins with the assertion that since the dispersion, Jews had "not ceased to long intensely and hope fervently for the return to the lost land of their fathers." The advent of Mendelssohn, however, changed all this. The faith of the Jews became more lukewarm. "The educated classes, where they did not simply convert themselves to Christianism, began to regard the doctrines of their religion in a rationalist manner; for them the dispersion of the Jewish people was a final and unalterable fact; they emptied the conception of the Messiah and of Zion of every concrete meaning, and arranged for themselves a singular doctrine, according to which the Zion promised to the Jews was to be understood only in a spiritual sense, as the setting up of the Jewish monotheism in the whole world, as the future triumph of Jewish ethics over the less sublime and less noble moral teaching of the other nations . . . . . the Mendelssohn teaching logically developed in the first half of the nineteenth century into the 'Reform' which deliberately broke with Zionism. For the Reform Jew, the word Zion has just as little meaning as the word dispersion." Dr. Nordau goes on to make a severe attack on Reform Judaism, which, he says, "has no future." "At the best, it can only be regarded as a somewhat crooked path that leads to Christianity. He who desires to reach that goal can find straighter and shorter routes."

Following the Mendelssohnian generations, consequently, came a new generation.

These new Jews shrug their shoulders at that twaddle which has been the fashion among rabbis and literati for the last hundred years, and which boasts of a "Mission of Jewdom," said to consist in this, that the Jews must live for ever in dispersion among the peoples in order to act as their teachers and models of morality, and to educate them gradually to pure rationalism, to a general brotherhood of mankind, and to an ideal cosmopolitanism. They declare the mission swagger to be either presumption or foolishness. They, more modest and more practical, demand only the right for the Jewish people to live and to develop itself, according to its abilities, up to the natural limits of its type. They have become convinced that this is not possible in dispersion, as, under that condition, prejudice, hatred, and contempt continually follow and oppress them, and either stint their development, or force them to an ethnical mimicry which necessarily makes of them, instead of original types with a right to existence, mediocre or bad copies of foreign models. They therefore work methodically with a view to rendering the Jewish people once more a normal one, which lives on its own soil, and accomplishes all economical, intellectual, moral, and political functions of a civilised nation.

The new Zionism, says Dr. Nordau, has grown, in part only, out of the enthusiasm of modern educated Jews for their history and martyrology. It is the effect of two impulses which came from without—first, the principle of nationality, which for half a century ruled thought and feeling in Europe; and secondly, anti-Semitism, though Dr. Nordau denies that Zionism is a is a mere "gesture of truculence," or act of desperation against anti-Semitism. Dealing with the achievements of Zionism so far, he remarks:—

He who desires to know what the Jews who have been represented at the congress have done up to the present time to realise the programme of Zionism drawn up by the first congress, has only to compare the various points of this programme with the facts we are going to record.

"(1.) The well-regulated promotion of the settlement of Palestine by Jewish agriculturists, artisans, and manufacturers."

Zionism rejects on principle all colonisation on a small scale, and the idea of "sneaking" into Palestine. The Zionists have therefore devoted themselves pre-eminently to a zealous and tireless advocacy of the already existing Jewish colonies in Palestine, with those who until now have given them their aid, and who of late have inclined towards the withdrawal of their support from them. The Zionists have also prepared the way for founding factories in the Holy Land, which will give employment to the Jewish workmen there, and have assured, by according a yearly subvention, the future existence of the model Hebraic school in Jaffa, which was about to close its doors for want of funds. They take care that the existing and promising beginnings of a Jewish colonisation shall be looked after and maintained till the movement will be possible on a large scale.

"(2.) The organisation and knitting together of the whole Jewish community by the means of proper local and general institutions in accordance with the law of the different countries."

The Zionist Jewish community is at present organised in both hemispheres in about nine hundred societies, which display great activity. In the matter of organisation covering the whole of Jewdom, Zionism possesses national federations of its societies—the "great" and the "smaller committee of action," and the congress which maintains a permanent secretarial office in Vienna. Its ideas are further set forth in about forty periodicals in the Hebrew, German, Russian, Polish, Italian, English, French, and Roumanian languages, and in the Jewish-German and Judeo-Spanish jargons. Its American organ is the periodical, "The Maccabæan." It has founded numerous schools, Toynbee Halls, and educational institutes, and has recently begun to acquire a share in the administration of the Jewish communities, in order to devote their resources, more than has hitherto been the case with the anti-national or unthinking leaders, to the promoting of national Jewish instruction, education, and culture.

"(3.) Strengthening of the Jewish self-respect and national consciousness."

The Zionist societies use every effort that the members and the Jewish masses in general may know the history of their nation, and become acquainted with the sacred and profane literaterature in the Hebrew tongue. They teach the Jews to hold their heads high, to be proud of their descent, and to despise the anti-Semitic lies, calumnies, and insults. They care, in the measure of their strength, for the amelioration of the hygiene of the Jewish proletariat, for its economic improvement by means of association and solidarity, for well-directed education of children, and for the instruction of the women. They give the young students a goal for their efforts and an ideal in life. They preach the duty of leading a faultless, spiritual life, the rejection of a crude materialism, into which the assimilation Jews, on account of the want of a worthy ideal, are only too apt to sink, and strict self-control in word and deed. They found athletic societies in order to promote the long neglected physical development of the rising generation. They give a new impulse to the celebration of Jewish historical feasts and memorial days. In many instances they even make themselves outwardly conspicuous by wearing insignia.

"(4.) Preparatory steps to obtain the consent of the governments necessary to achieve the aims of Zionism."

Several of the governments whose opinion will eventually be decisive in the matter have been, by means of memorials, reliably informed of the aims of Zionism; and there has been no want of very important encouragement and promising expressions of sympathy with its tendencies.

Dr. Nordau concludes his article with an undignified scream against certain of his opponents, of a type, by the bye, which we have never seen in this country. He clearly recognises that "the one point which probably for ever excludes the possibility of an understanding between Zionist and non-Zionist Jews is the question of the Jewish nationality."

University of London.—Among the successful candidates at the Matriculation Examination held last month (the first under the new regulations) were:—First Division: Marcus Hyman, Central Foundation School; Leon G. H. Lee, Westminster Training College and private study; Mark Frank Levey, Brighton M.S.T. Polytechnic and Birkbeck Institute; Ephraim Levine, Glasgow High School and private study; Donald Meyer Levy, private study; and Henry Frederic Meyer, private tuition.

Viscount Mountmorres and the Alien Immigration Question.

In the letter from Viscount Mountmorres, printed in another column, reference is made to one which he has sent to Mr. L. J. Greenberg. In order to complete the statements we publish the letter referred to as well as Mr. Greenberg's reply.

DEAR SIR,—I notice in the *Jewish Chronicle* of this week a statement to the effect that the letter published over your signature in the *Daily Mail*, to which I recently replied, was only a short extract from your original communication.

As I am most anxious to avoid being guilty of forming a conclusion on insufficient evidence, I should esteem it a very great favour if you would either in a personal interview or by letter give me your full views on the advantages of the unrestricted immigration of undesirable aliens. As I gather from the paragraph in the *Jewish Chronicle* that you are in personal touch with the Editor of that paper, I would refer you to the enclosed copy of a letter I have sent him dealing with my own attitude.

As you will see, I am most anxious to make it perfectly clear that my views are in no sense sectarian or racial, but purely economic. The difficulty that I have found hitherto is to make this point sufficiently clear owing to the fact that almost the only advocates of unrestricted immigration are found among members of the Jewish race, and the controversy almost invariably shows a tendency to drift into an argument on anti-Semitism. The only conclusions that I can draw from this fact are (1) that there really are no arguments to be adduced in favour of the undesirable immigrant; and (2) that a large number of the Jewish people have never properly grasped the true meaning of the actions of those who seek to restrict immigration, actions which are entirely free from any consideration of the creed or nationality of the immigrants.

Yours faithfully,
MOUNTMORRES.

L. J. Greenberg, Esq.

3rd October, 1902.

To the RIGHT HON. VISCOUNT MOUNTMORRES, &c., &c.

MY LORD,—I am in receipt of your favour of 29th September, in which you ask me to tell you the advantages of the unrestricted immigration of "undesirable" aliens. Your request is an obvious attempt to cover a position which you took up upon a lack of any but that "little knowledge" which is so dangerous a thing, and which you now find to be untenable.

Your articles that have appeared in the *Daily Mail* have not differentiated between aliens who in your view are desirable and those who are undesirable, and unless you deem all aliens undesirable I see no point in your question though the object is quite clear.

The first of your articles I replied to at a meeting which was held on September 24th, and my speech was reported in full in the *Jewish Chronicle* of September 26th. I am surprised you should have missed seeing this, as it appears in the same issue as, and opposite to (page 14) the statement to which you refer. If you have not perused it and will now read it, you will see how grossly you exaggerated the number of immigrants arriving here for settlement. Since you have evidently gone so hopelessly wrong in statistics that are ascertainable by fairly easy means, is it not more than probable that you are equally at sea on other matters affecting the immigrants which cannot be gathered by "impressions"—even "on the spot"—but a correct knowledge of which can be obtained only after long and intimate acquaintance with the poor people who come to these shores?

I do not see you ought to complain—as you did so bitterly in your letter to the *Daily Mail*—of my assuming you intended in your first article to convey that 149,000 immigrants arrived in London last year. I see by your letter to the *Jewish Chronicle* you say you did not intend to imply that that number "settled" in London. I have already pointed out that what I declared was that you had said that that number "poured into" London, and that my reading of what you wrote was not unreasonable is proved by the fact that the *Daily Mail* was utterly misled. In its leading article upon your first communication occur these words (I have italicised the last sentence):—"The invasion of London by the foreign immigrant gathers in volume year by year. Our correspondent shows that in the last five years it has been nearly doubled, and that the rate of increase has lately become greater still. *In round numbers 180,000 foreign immigrants of the poorest class have during the last twelve months come to London, and a good half of this number have come to stay.*"

I am glad to find you now so anxious to denounce this outrageously untrue statement, for which, however, what you wrote appears to have been the sole authority.

I also am very pleased to have your assurance that you are not influenced by any malignity towards Jews. Candidly, I could not detect its absence from perusing your articles. But you seem to be under the impression that anti-Semitism is a sectarian or racial disposition towards our people. As a matter of fact, the most rabid anti-Semites have always contended that their views are neither sectarian nor racial but purely economic, and to my mind they have just as much justification for their protestation as you have.

You are wrong in supposing that almost the only advocates of unrestricted immigration are to be found among members of the Jewish race. When Lord Hardwicke's Bill was before the House of Lords in 1898, Lord Kelvin denounced its policy as un-English, and the second reading was opposed by Lord Monkswell, Viscount Clifden and Lord Kimberley, Earl Grey in Committee moving a "killing" amendment. I need scarcely remind you of Mr. Gladstone's speech upon Mr. James Lowther's amendment to the address in February, 1893, or that Sir Charles Dilke has declared himself an uncompromising opponent of restrictive proposals. Only the other evening I was present at a meeting at which Mr. Robson, K.C., presided and denounced in no measured terms the pandering to economic, social and religious prejudice involved in the anti-alien agitation. Naturally, Jews in England are foremost in their opposition to restrictive legislation, for they have a double motive. On the one hand they know the incalculable wrong and hardship it will wreak upon the poorest and most defenceless of their people, on the other hand they feel the infinite mischief it will inflict upon the true prestige of this great country of whose honour and fair fame they are so proud.

If you are still wishful of a personal interview I should be glad to meet you and discuss the question further with you. But it must be clearly understood that the interview must be private and not for publication in any shape or form.

You mention my being "in personal touch" with the Editor of the *Jewish Chronicle*. I should like to say, so as to prevent any misconception on your part, that my relations with that journal are in no sense official. But as you have in your letter to that journal mentioned writing to me, I have thought well to send to the *Jewish Chronicle* your letter to me and this reply.

I am, my Lord,
Faithfully yours,
L. J. GREENBERG.

Mr. ASHER SALOMON has been elected, for the second year in succession, Leader of the Conservative Party of the Polytechnic Parliament (the largest of its kind in the kingdom).

Kaid Sir HARRY MACLEAN (Colonel of the Sultan of Morocco's bodyguard) visited the furniture warehouses of Messrs. B. Cohen and Sons, Limited, in Curtain Road, on Tuesday, accompanied by Mr. Walter Abrahams. This firm has supplied magnificent furniture for the Sultan's palace on several occasions.

Fire in Spitalfields.—A serious fire occurred in Booth Street, Spitalfields, last Friday. It broke out in a storeyard belonging to Messrs. Piggott Brothers, of Bishopsgate. For a time after the discovery of the outbreak the flames rose high, and occasioned considerable alarm among the occupants of the neighbouring houses—most of them Jews of the poorest class—and in a few instances efforts were made to get a few articles of furniture out into the street by way of preparation for a hurried flight. There proved to be no necessity for this precaution, as the firemen very speedily got the fire under control, and prevented any damage, except that by water, from being done to the surrounding buildings.

"Rejoicing in the Law."—A full list of the חתני תורה ובראשית will be given in our next issue.

Zola and the Algerian Jews.

IN MEMORIAM.

[FROM OUR ALGERIAN CORRESPONDENT.]

"I am sure there are more people than if they were burying the President of the Republic!" These words, uttered by a young Parisian gamin, struck my ear as I neared the Rue de Bruxelles, on my way to Zola's funeral. They somewhat give the keynote of what was felt by those gathered round the great man's coffin on Sunday last. The fact is his name will last throughout generations, a synonym of truth and justice, equality and freedom, energy and courage. And walking along between a double row of Guards my thoughts reverted a few years back, as far as 1896.

This had been a dreadful year for Algerian Jewry; anti-Semitism, so far unknown, had suddenly broken out, spreading all over the country, a raging blast blowing hatred and discord among a quiet and peaceful population. Fanaticism soon reached the acme of savagery, and the very lives of the Jews were in danger, their shops broken into by a frantic mob, the synagogues invaded, and the sacred books thrown into the gutter, when they were not torn to pieces or burnt as bonfires. The morrow seemed hopeless, and the lamentations of persecuted Israel were united with the helpless cries of the innocent scapegoat in the Devil's Island.

And all this was perpetrated without the French Government so much as lifting up one finger in help of her Jewish subjects in Algeria. Thanks to Méline's policy, the comforting words of "Liberté, Egalité, Fraternité" seemed to have lost their very meaning. A deaf ear was opposed to the heart-rending appeals of her children abroad. Darker and darker gathered the clouds over the heads of the Algerian Jews, some holding out bravely, hoping against hope; others giving way, despairing of better times.

Yet, one morning, a telegram came, briefly stating that the *Figaro* had just published an article of Zola "For the Jews," in which the well-known writer came forward in their defence. It seemed impossible none dared believe and hope. Still, three days afterwards the mail brought the very paper containing Zola's generous lines; they were printed and re-printed, read and re-read, welcomed as the very manna in the desert.

None but those who have lived through those awful days can realise the sweet emotion felt by the Algerian Jews as they read, the hopeful rainbow that shone across their desolated country, the ray of sunshine that warmed their hearts.

One line of what Zola wrote has specially remained in my mind:—"And a people ought to understand that a race is made nobler by the blood of its victims." A poor woman whose son had been carried home, mortally wounded in an anti-Jewish demonstration, found her comfort in these words of the brave defender of her race. I still hear her beautiful answer to my expressed sympathy:—"If my son's blood is to make our young race nobler, I shall cry no more. May God bless this man, this Christian who has said such a beautiful thing, who has brought us hope and comfort! His name be blessed!"

All this returned to me as a few Algerians and myself were following our champion to his last resting-place.

It seems incredible that this energetic man should be no more! We who have trodden the hard path of defence against anti-Semitism feel our hearts melt and tears gather in our eyes. Yet I must own that a somewhat comforting thought was brought us as Abel Hermant, expressing our feelings, exclaimed in the quietude of the Montmartre Cemetery: "Yes, to Zola, we shall raise in spite of all, a monument of glory."

All around felt that Zola's name was indeed eternal, in all eternity united to Justice and Truth. We all knew that our admiration was understood, and a thrill went through all present as Anatole France broke out a few minutes later: "Indeed, Zola was the greatest patriot throughout France!"

At that minute my thoughts reverted to the humble Algerian mother, who blessed Zola's name by the corpse of her dying son.

J. S. L.

One of the most striking features of M. Zola's funeral was the fact that the presence of Captain Alfred Dreyfus did not give rise to any hostile manifestations.

M. Manau, late Public Prosecutor at the Court of Cassation, who pronounced strongly in favour of the revision of the Dreyfus case, has written an important letter on the subject of M. Zola's death. He confesses that he had deeply regretted Zola's letter of accusation, as it caused the question to deviate from the judicial path offered to it by the law. When, however, the matter was laid before its legal judges it was seen that Dreyfus had been condemned in the first place on the strength of a false document which had nothing to do with him, and in the second on account of a "bordereau" which he had not written.

And strangely enough, M. Manau continues, the man who had drawn up the bordereau had been acquitted. No one, notwithstanding all that has happened since, no one, not even among those who, remaining faithful to their political passions, have not disarmed and never will, would now dare to maintain that the bordereau through which Dreyfus was condemned was indited by him. So why do they not disarm? But patience, and this is my last word, the question of justice, when the innocence and the honour of a man is at stake, is lasting. In spite of everything, the rehabilitation of Dreyfus will one day be pronounced in the name of the law. On that day those who will survive us will have a noble duty to accomplish. They will have to bear to the tomb of Zola, or to have engraved on his statue, the solemn decree which, completely justifying his letter of accusation, will replace the book "Justice," which his hand, alas! too soon cold in death, has not had the time to write. That day will be one of glorification for Zola, for Dreyfus, for Justice, and for France.

M. Sedelmeyer has offered 5,000 francs towards the statue for Zola.

The New Locomotion.—Mr. Leopold de Rothschild suggests in the *Times* that the Local Government Board should call in members of the Automobile Club to help to frame a Bill to solve the motor problem. He believes in the future of motors as increasing immensely the enjoyment of our daily life, as a useful means of locomotion and a valuable addition to the industries of the country.

East London Synagogue.—A brief dedicatory service was held at this Synagogue on Sunday afternoon last in connection with the erection of the Tablet to the memory of the late Trooper Marks, a description of which appeared in our columns last week. The service was conducted by the Revs. J. F. Stern and I. Greenberg and was attended by the relatives and friends of the deceased. The first part of the service consisting of excerpts from the Memorial Service for the dead. The Psalms recited at the setting of tombstones were read in the Synagogue, at the conclusion of which those present repaired to the Hall of the Synagogue when the Rev. J. F. Stern read the inscription of the Tablet and offered up a special prayer. The service concluded with the prayer for the King, Olenu and Kaddish.

Roumania and Russia.

WHAT ENGLISH JEWS MIGHT DO.

Preaching at the West London Synagogue last Sabbath on the various types of prayer that compose the penitential liturgy, the Rev. Isidore Harris made an emphatic reference to the Jewish Question. We invoke, he said, the blessing of Heaven on our community, the entire House of Israel. The importance which Jews everywhere attach to this period of repentance, the pathetic solemnity of its rites, the touching impressiveness of its public worship—all these things tend to reinforce the sentiment of brotherhood which binds our community together in the bonds of mutual responsibility and the hopes of a common destiny. We feel that a season the object of which is to make us at one with our Heavenly Father can best realise its aim by making Israelites at one with each other, so that, in the language of the ritual, we may present ourselves at the Throne of Grace "as one man, with one heart and one tongue." And so, making common cause with our brethren in whatever corner of the globe they may be scattered, we rejoice with their joys and grieve with their griefs. Alas! at the present time there is more cause for grief than joy. The dawn of the New Year finds our brethren in the countries in which they are most numerous still suffering disabilities which cause us to wonder whether the world is really making progress, or whether the centuries revolve only to bring mankind back to the point from which they started. We grieve for our brethren in Roumania, who are the victims of an exceptional and degrading legislation under which their lot grows daily more sad. Happily the story of their wrongs has aroused such a unanimity of indignant feeling in civilised countries that there is reason to hope that this petty Kingdom, which owes its very existence to the protection of the European Powers, may not be suffered much longer to trample upon its treaty obligations and to outrage the conscience of Christendom.

But while Roumania's cruelty to our coreligionists is just now arresting public attention there is alas! another country where their sufferings are far more appalling. For in Russia, instead of a quarter of a million they number five and a quarter millions—just one-half of the Jewish population of the entire world. And of this huge number all but half a million are shut up within a Pale of Settlement, their energies suppressed, their means of livelihood curtailed, their opportunities of education restricted, their very manhood stamped out by cruel laws cruelly administered—and all this in the name of a religion which professes to be founded on the principles of love. But, saddest feature of the situation, this shocking inhumanity calls forth but the feeblest protest from the civilised world. These barbarities have been practised for so long, and by so powerful a nation that the world of diplomacy is afraid even to expostulate. The most ardent friends of freedom have come to view the state of things as well-nigh hopeless. Twelve years have passed since the citizens of London met to voice the opinion of all thinking men in regard to Russia's ill-treatment of her Jews. And now in the general indignation which is aroused by Roumania's wrong-doing, the greater wrong-doing of Russia is conveniently ignored.

What we Jews in England might do for our persecuted kinsmen is a big question with which I cannot deal on this occasion. But it occurs to me to offer this observation. Might we not take a lesson from what has lately happened in America, where (we are told) the courageous action of its Government on behalf of oppressed Israel was largely prompted by the pressure brought to bear upon it by Jews themselves? Many of you must have been struck by the significant announcement of a Washington correspondent to this effect: "Jewish societies throughout the United States have deluged the States Department with requests for action, and the pressure in favour of it has been tremendous." To me it seems that English Jews might do worse than copy the action of their coreligionists in America. I venture to think that Jewish organisations throughout the length and breadth of the United Kingdom possess a power which they have hitherto not sufficiently utilised—the power of public protest, the power of appeal to the conscience, aye and to the self-interest, of the most humane and enlightened nation in the world. This is a power which we have held too much in reserve, either from a feeling of natural timidity, engendered by centuries of suffering, or from a mistaken notion that we ought to refrain from any action that might be thought to embarrass the Government under whose protection we live.

Meanwhile, the duty that claims our immediate attention is that of remembering our persecuted brethren in our prayers. With redoubled earnestness let us pray at this season:—"Our God, who art in heaven, look upon the affliction of Thy people Israel, remember Thy covenant and forget us not." Thus our petitions will be invested with a grace and a dignity that would be lacking even in our most spiritual prayers, if we concerned ourselves only with our individual wants and weaknesses. Let our most fervent supplications be for others. Bearing their needs in mind before our own, we may echo the sentiment of an ancient Hebrew couplet:—"Let the past year expire with all its sorrows; let the New Year be ushered in with all its joys."

The Situation in Roumania.

The correspondent of the *Standard* at Berlin telegraphed on Monday: The *Tageblatt* publishes the following telegram, of yesterday's date, from Bucharest:—

A change of views seems to be in progress with responsible politicians here in reference to the question of the alien legislation. It has been brought about by the American and English Notes, as well as by the attitude taken up in the first instance by the English, German and French Press. The *Roumanie*, the organ of the Conservative leader, M. Jonsecu, openly confesses that the present conditions are untenable.

I am in a position to add that the same view is taken by one of the most influential men of the Liberal Party. The question is being discussed whether it would not be possible to improve the existing legislation through the initiative of the King, and with the consent of both the Liberal and Conservative Parties. The number of politicians favouring such a course is on the increase, and the idea is especially popular with the earning part of the population. Too sanguine hopes ought, nevertheless, not to be entertained. The bulk of the rural population still find themselves in an unsatisfactory economic condition, and no improvement can be expected this year, as the maize crop promises badly. A considerable number of German colonists are, therefore, being induced to emigrate from the Dobrudscha, and intend going to Bulgaria. The population of Bucharest and Jassy is constantly decreasing, and owners of houses who meet with difficulty in letting them are carrying on an agitation for the reduction of their taxes.

The *Times* Athens correspondent, in a careful article published yesterday, states that Roumania, which denies civil rights to her Jews at home, insists that those settled in the United States should be regarded as Roumanians lest they should return to Roumania and claim to be Americans. America desires that the immigrants should become citizens of the United States as soon as possible, and hence a long-standing disagreement between the two Governments. There is little prospect that for the present anything more than a moral effect will be produced by the American remonstrance. The three most influential Powers are Germany, Austria and Russia. Germany is not likely to take up an attitude which might place King Charles in a difficulty, and bring about the fall of Sturdza, whose continuance in office is regarded as vital to the settlement of the debt. Her Eastern policy is callous to oppressed populations—Armenians, Macedonians and Jews—and she will not espouse an unpopular cause in a country which she regards as the step to an Eldorado beyond the Bosphorus. Cautious Austria will shrink from impairing her friendship with an ally which holds the keys of the Carpathians. She is troubled by immigrations of destitute Roumanian Jews, but bears such inconveniences with a view to the maintenance of neighbourly relations. Russia has no sympathy with the national sentiment in Roumania, nor would she be displeased if a removal of Roumanian Jewish disabilities led to a Hebrew emigration from Bessarabia and Poland. But her own policy deprives her of moral weight. Whatever influence she retains in Roumania is due to community of religion. Religion forms the groundwork of her Balkan propaganda and she will hardly run counter to the prejudices of the orthodox populations. The Government of Sturdza is unfavourably disposed towards the Jews, and its attitude will be stiffened by some prominent members of the opposition who have taken up the Jewish cause. The correspondent confirms our recent statements of Jewish disabilities, observing that it is certain that Jews are to be excluded from all trade unions or associations. Hostility to aliens is strongly developed in all the Balkan states, but Roumania alone possesses a large Jewish population. It is feared that relaxation of the laws would induce immigration from Russian Poland and Bessarabia. Frontier regulations would really be enough and the 6 per cent. of Jews would not overpower the native Christian element, except perhaps in a few districts of Northern Moldavia. The agricultural problem can only be solved by the settlement of the Jews on the land. It has been proved in Hungary that Jews make excellent cultivators, and can live comfortably on the land from which the Hungarian peasant derives but a scanty subsistence. This very result is feared in Roumania, however advantageous it might prove to the State finances. It is believed the Roumanian peasant would succumb before the Hebrew colonist. There is something uncanny in the energy and acquisitiveness of the Jew, which revolts and alarms the Roumanian mind. The best hope for the Jews lies in the near approach of the moment when the floating debt must be converted by means of a great loan. The influence of Jewish capitalists might do more for their kindred than humanitarian sentiment on both sides of the Atlantic.

The Russian Government and the Jewish Colonial Trust.

A *Reuter's* telegram from Cologne, dated Monday, states:—According to a despatch from St. Petersburg to the *Kölnische Zeitung*, M. Witte, the Minister of Finance, acting in agreement with the Minister of Foreign Affairs, has forbidden the introduction into Russia of securities, shares, and interim certificates of the Jewish Colonisation Bank of London.

With reference to the foregoing telegram we may state that, for the last eighteen months the Russian Government has allowed the share certificates of the Jewish Colonial Trust to enter Russia freely, and in this connection we may quote the following passage from the report of the Trust, presented to the shareholders, at the last general meeting held in Vienna in December, 1901:—"Further great savings were effected through the successful negotiations of Professor Belkovsky with the Russian Government, which permitted the entry, duty free, into Russia of the allotment-letters and coupon sheets."

On enquiry at the offices of the Jewish Colonial Trust, Limited, we find that the report is correct, but the information in the hands of the Trust points to the fact that the prohibition is only temporary. It is thought that the difficulty has arisen by reason of the circulation of National Fund Stamps, and it may be mentioned that some little time ago a package of these stamps was stopped by the British Custom authorities on the supposition that the Hebrew word "ציון" was Japanese, and it is contrary to regulations for Japanese literature to be admitted into this country without explanation.

The *Observer* of Sunday printed prominently a communication from a correspondent who writes that the growth of Zionism is producing considerable alarm in Russia and Austria. It is clear, he observes, from the statements made by the apostles of the movement at the congress at Minsk that the original plan of founding a Jewish State in Palestine has been abandoned as impracticable, and that Zionism now means not a general exodus of the Jews to the Holy Land, but an organisation with the declared object of forming them in each country where they reside into a separate body with distinct national aspirations, having nothing in common with those of their fellow-citizens. The organisation has spread with extraordinary activity in Russian and Austrian Poland, and has already in the latter country become a force to be reckoned with. Many of the teachers in the elementary schools are Zionists, electoral movements are led by Zionists, and even in finance the Zionist policy is becoming prominent among the bankers and moneylenders. At the Zionist Congress at Minsk there were nearly 600 delegates, representing more than double that number of sections of the great Zionist organisation, whose members are reckoned at some hundreds of thousands in Russia alone. Each member has to contribute to the general funds of the organisation, which already amount to a very considerable sum, and are entirely devoted to the Zionist propaganda. The plan started by the founders of the organisation, Herzl, known as 'the King of the Jews,' and Dr. Nordau has failed owing to the unwillingness of the European Powers to assist in the creation of a Jewish State and the refusal of the Sultan to cede the territory which would be required for that purpose; and it has accordingly been decided to establish, as far as possible, a Jewish *imperium in imperio* in the countries where they are most numerous, *i.e.*, in Russia and Austria. There are Jewish opponents of the movement, and a few pamphlets have been written by Jews against it, but it seems on the whole to have the sympathies, if not the active participation, of the majority. It may, however, be very injurious to the Jews from a material point of view, as it must greatly strengthen the feeling of anti-Semitism among the Christian population. So far the correspondent of the *Observer*. We should add that his communication, while it shows the dangerous misconceptions to which Herzlian Zionism leads, does injustice to the present aims of Dr. Herzl and his immediate colleagues.

The Lord Mayor Elect and Lady Samuel At Home.

The election of a Jew to fill the high and representative office of Lord Mayor of the mighty city of London is always a source of much gratification to the members of the Jewish community, and when for the second time in just half a dozen years a Jewish gentleman is chosen, and one who has so thoroughly earned the esteem of all those with whom he has come in contact, then the English Jews have much for which to be grateful, and alike must appreciate the liberal country in which the members of their faith can hold every position, and those members themselves who earn the right to hold such notable office.

Sir Marcus is a son of the late Marcus Samuel, one of the original founders of the Jewish Board of Guardians, a Treasurer of the Philanthropic Society, a liberal patron of all the communal charities, and Warden of the New Synagogue for many years, which latter office Mr. Samuel held till the time of his death in 1872, the authorities having constantly refused to accept his resignation. Among his colleagues in office were the late Philip Salomons and the late Henry Solomon. Mr. Samuel was also Overseer of the Poor in the parish of Whitechapel, a distinction rarely held by a Jew in those days. He conducted a large and successful business with the Far East, and Sir Marcus has always felt that much of his success when offering himself for election as Alderman for the Ward of Portsoken was owing to the great esteem in which his father's name was held, although so many years had elapsed since his death.

It was my privilege to visit Sir Marcus and Lady Samuel in their beautiful Kentish home, "The Mote," Maidstone, shortly before the election, and wandering through the immense park and the picturesque richly wooded grounds one can easily realise that it is no small sacrifice to give up a year from there for residence in the Mansion House, although Sir Marcus hopes even when in office to find time for an occasional week end in his country home. Even now of course much the greater part of the year is bear his own manuscript annotations. Amongst the treasures may be mentioned the series of Bibles, three to four hundred in number, a volume printed in Louvain at the time of Caxton, a very antique Chaucer, said to be a Caxton, a first edition of Michael Drayton's "Polyolbion," a Second Folio Shakespeare, 1632, and many others far too numerous to specify but in an admirable state of preservation, closely ranged on many shelves all round the room; the books are all kept behind brass gratings, which protect better than glass. In the library, too, hang pictures by Kneller and Titians.

The drawing-room, gay with flowers of every description, and with giant palms standing about, contains many notable pictures, a couple of Kneller's, one the "Youth as Cupid," two Cosways, a small winter scene by Jansen, a portrait of Brinsley Sheridan by Romney, and several Dutch pictures, a Cuyp, and two little masterpieces by Flinck, one the offering up of Isaac by Abraham, the other also Biblical. The dining-room, too, has a fine collection of old masters; ten canvases by G. Honthorst came from the Archbishop's Palace in Maidstone, formerly in the possession of the Romney family, and there are five celebrated examples of Jansen.

Sir Marcus shewed me in his study one treasure which he had removed from the library, a complete set of the original Hogarth prints. On the walls here hang some of the fish mounted in cases which he and Lady Samuel have landed in the lake, some forty acres in extent and which is a great feature of the park. The River Len feeds the lake, entering it at one end, whilst at the other side it flows out and joins the broader Medway; and when I saw it, huge yellow water-lilies with their wide-spread leaves were floating on the water, whilst the boats were lying in readiness at the boat-houses. Fishing is a favourite occupation with the entire family, and may be said to be Lady Samuel's hobby as well as her husband's, and she too has had some of the largest fish she has landed stuffed, whilst the weight and date are duly inscribed on the case. In the large billiard-room the overflow of

SIR MARCUS SAMUEL.

LADY SAMUEL.

[*Photos by O'Aron, Scarborough.*]

spent at 20, Portland Place, Sir Marcus Samuel's town mansion, but he is so excellent an organiser (though he calls the arrangements for keeping up the "Mote" play-work in comparison to the great organisation of his huge business) that everything is in absolute perfection, from the great lawns and the old-world grass walks to the long range of glass houses and the beautiful kitchen gardens of many acres.

The present building styled "The Mote," which Sir Marcus purchased from the Earl of Romney, is over a hundred years of age, and is of much historical interest. There is a point of view in the present building whence one can descry in the grounds a stone pavilion, which marks the spot where George III. and Queen Charlotte in 1799 reviewed the Kentish Volunteers, amounting to nearly 6,000, in the park, whilst a later review was held there by Queen Victoria at the time of the Coronation. King Edward, too, as recently as three years ago was at "The Mote" on the occasion of the Agricultural Show. The present stately building was not the first Mote-house, the original one lay in the valley, and is shewn in several old-world prints which Sir Marcus has acquired, and all that now remains of it is the clock tower, which was removed to the stables, and makes an imposing finish to the large stone buildings, which were erected from the stone quarries on the estate.

"The Mote" is a large, unpretentious building, a typical English home, outwardly somewhat severe in aspect, but within replete with comfort. Quite the most beautiful room of the house is the library, an immense apartment with many long windows leading to the stone terrace, whence you step on to a further terrace gay with flowers, each row of flower-beds separated by a thick wall of closely-cropped golden yew-trees. Here in this room is amassed the treasures collected by a series of bibliophiles, and the enthusiastic book-collector would never get beyond Sir Marcus Samuel's library. His elder son, who is in his third year at Oxford, finds it a fascinating pursuit in his leisure to dip in the many volumes, absolutely unique in their way. This library, the catalogue of which is a weighty tome of many leaves, contains over 8,000 volumes, and was begun by John Marsham, one of the five Clerks of the Peace before the Fire of London and the founder of the Marsham family. This gentleman was an enthusiastic collector and a great littérateur, and many of the volumes the library (in itself a library of no inconsiderable size) finds a place. Passing through the great square hall, hung with notable pictures and a beautiful antique mirror over the fire-place, one passes up the wide well staircase to the first floor, whence bedrooms seem to radiate in every direction.

Almost without exception the old furniture, the old hangings and the old colouring have been preserved—great square four-poster bedsteads with vieux rose, soft blue, pinkish orange, and other delicate-hued hangings, looking as old-fashioned as the great wardrobes of polished mahogany, satin-wood, etc.; the only modern touch is the practical introduction of fitted marble washstands with hot and cold water laid on in each room. In most cases the walls are lined with beautiful colour prints, examples from Lady Samuel's collection—the gathering together of these quaint prints being her second hobby. In Lady Samuel's bedroom are many prints from the famous Baxter collection, two Cosways (one of Marie Antoinette), whilst Wheatley, Westall, Bartolozzi, Morland and others figure in the collection. In Sir Marcus's dressing-room hangs an engraving of the Mote House in the reign of Henry III., and in other rooms are to be seen rare colour prints of the old Mote House.

Beautiful as their home is, it is perhaps after all the grounds and park which appeal most to the visitor, for they are unique. In Kent at any rate, (possibly in no other county), there is no such large estate undisturbed by any right-of-way. There is a small church near one of the lodges to which worshippers are admitted by a single path, but save for this the place is absolutely private, and so extensive that the ten lodges are none too near to each other. Much of the land was once the old forest of Kent, and the giant trees with their huge trunks are seven and eight hundred years of age, some still older—great elms, oaks, acacias, an ash some forty feet in circumference at the trunk, ruddy copper-beeches, cedars, and the stately trees of England spread their grateful shade over the undulating lawns, whilst the grass walks are particularly delightful in summer, and on every incline is perched a charming little summer house where one can rest and enjoy the view from a different aspect. There is the "American Garden," a mass of variegated foliage shrubs, the fir-tree walk, with conifers closely planted, the sweet-briar walk with its deliciou

fragrance, the lilac walk, hardly less fragrant in spring when one traverses the quarter-of-a-mile way a mass of mauve bloom, and another walk its equal in length is planted with Kentish cob-nut trees.

In the park are some two hundred and fifty deer, whilst sheep and cows from the adjacent farm enjoy the beautiful pasturage. As Sir Marcus has no need of the Dower House it is let, and so too is the farm. Attention to the latter would take up too much of his time, which is given up to the fascinating pursuits of wild shooting on the island, pheasants and partridges in the coverts, and fishing; Sir Marcus and Lady Samuel indulge in angling competitions one against the other, and Sir Marcus is devoted to every form of sport and enjoys nothing so much as a canter with his two daughters through the Kentish lanes. Miss Samuel, who will be a maid of honour for the third time on the 10th of November, is a most expert horsewoman and good in the hunting field, riding a beautiful dark mare "Victoria," whilst little twelve-year-old Miss Ida Samuel is equally at home in the saddle whether jumping and galloping on her favourite pony in the country, or riding at her father's side in the Row.

There are sixty-five acres of pleasure grounds and twenty-two acres of orchards, so it is no small undertaking to make a tour through them, visiting the many glass houses which are Lady Samuel's particular pride, for she is an enthusiastic gardener, and knows every bud and blossom as it comes up in the wide beds, or bursts forth in the warmer atmosphere of the glass houses. All over the gardener's house is a magnificent wistaria vine, which, by a strange freak, was a mass of mauve bloom early in August, although the East walk so thickly planted with flowers of every sort, and the usually prolific rose garden suffered considerably from the bad summer. One feature in the quarter-of-a-mile of glass is Lady Samuel's collection of dwarf Japanese trees, which is probably unique in this country, all having been sent direct to her from Japan. Many, of course, died away, but those that remain are numerous and rare. Each quaint little tree is carefully labelled by Lady Samuel with its age. And strange, indeed, it is to see a dwarf oak, elm or sago plant perfect in leaf, with a miniature gnarled trunk, and no bigger than a plant for table decoration. There is a juniper growing with a larch in a rock eighty-five years of age, a maidenhair fern tree (and these trees in Japan grow to the size of an English oak) eighty years old, a rare dwarf white wistaria, a beech which was sixty years old in the year '98, a set of strangely-trained trees, one in the form of a very perfectly-shaped stork, another a tortoise, a third a badger, a tiny oak which celebrated its century in '98, a dwarf pomegranate, just fifty and bearing a scarlet flower, a maidenhair nearly a hundred and five years of age, a pine well over the hundred years, a quince-tree that bears flowers and fruit, and a sago-palm in its ninetieth year, and of the rare variety which grows long and narrow instead of being outspread.

Other houses are devoted to orchids, many of which have been sent direct from Borneo and the Cape, and are only just flowering after two or three years of inactivity; the picotees and carnations have houses to themselves as well as those which bloom in the open, and some are very rare as to colouring; but the choicest thing in the glass-houses is the begonia vine, the only one in the country, I believe, and which, as one opens the door, is a mass of salmon-hued clusters of begonias drooping from the glass roof like graceful bunches of grapes. It presents a most beautiful spectacle—a veritable blaze of colour. There is another glass-house too, which deserves special description, for here seem to have been gathered together all the plants whose flowers are particularly rich and vivid in colouring, from the orange and gold dwarf nasturtiums clambering along the roof, to prize begonias, salmon pink, vivid scarlet, deep crimson with the gayest blue salvias flaunting between; and another rarity a strange red and white geranium with small flowers of the two hues growing on one head, raised from a cutting which came from the Duke of Devonshire's gardens at Chatsworth. In the newly built palm-house, the centre given up to giant palms, there are ferns from the infinitely small to the infinitely great, some growing in Japanese baskets of twigs made in the form of monkeys, ships, etc., whilst hottest of all is the house where the tropical and foliage plants are tastefully grouped.

The glass-houses given up to fruit are also extensive and so well planned that there are strawberries and asparagus practically all the year round, not to speak of house upon house of Muscat and black grapes hanging in heavy bunches, and luscious nectarines and peaches quite scenting the air of the houses where they live. A store-house built on the newest scientific principle, and with thatched roof, keeps the fruit in excellent condition, and besides the choice things which come from the houses there are pears and apples grown Kentish fashion, the walled trees stripped of all superfluous leaves and branches that the fruit may come to perfection, greengages, plum, damson and cherry-trees, as well as every sort of vegetable. Whether one wanders through the gay terrace of flowers, inspects the stephanotis in its superb blossom trailing along the glass-house, or takes the long constitutional afforded by the mile walk with berberris with its rich purple bloom in flower nearly all the way, it is more than delightful to ramble over the estate.

The park, from which the grounds are separated, is frequently lent for social and other entertainments. Here Lady Samuel annually entertains the school children of their employés living in the village, whilst for the Coronation festivities some 20,000 adults and 8,000 children enjoyed a day in the park. Once in three years the Yeomanry encamps there. Sir Marcus also lends the ground for the county and other cricket matches, annually entertaining the Eton Ramblers, who play a local team.

In private life both Sir Marcus and Lady Samuel are absolutely unostentatious and averse to any display, whilst their home-life is an ideally happy one. Their elder daughter, who was presented at one of the King's Courts, is very musical, and there is nothing her father appreciates more at the close of a day of all-engrossing business than to forget his labours while his daughter plays to him; and the youngest of the family is an equally delightful little companion to her parents. Of their two sons, the elder, educated at Eton and now at Oxford, who celebrated his Barmitzvah when his father was Sheriff, attains his majority during the Mayoralty of Sir Marcus; the younger son is still at Eton.

It is interesting to note that, so far as one can ascertain, Sir Marcus is the only Alderman of the City of London who ever received the honour of knighthood irrespective of civic events. In his case it was bestowed for Imperial services, namely, the rescue by one of his ships under very difficult and dangerous circumstances, after other ships had tried and failed, of H.M.S. "Victorious" when badly aground near the Suez Canal. Sir Marcus has been more a municipal than a communal worker, not having sufficient leisure for both, but he acted as Auditor of the Central Synagogue for a time, he was also Chairman at the Annual Dinners of the Earlswood Asylum and North Eastern Hospital, and the representative of the Shipowners on the Thames Conservancy from 1895-97, where he did much good work. He is a Director of the Alliance Assurance Company, the single company with which he is connected outside his own, and his firm had more to do with developing Japanese trade than any other When famine threatened Japan a few years ago he was able to avert it by shipping a hundred thousand tons of rice from Rangoon. His firm issued the first Japanese Loan of 4½ millions, which was subscribed twenty times over within a few hours, whilst a newer departure was the Yokohama Municipal Loan, which was also very enthusiastically taken up. His great speciality is the all-important introduction of liquid fuel and the introduction of the method of carrying benzine in bulk for the first time, but it is not upon the history of the extraordinarily successful business which Sir Marcus has built up so rapidly that we purpose to dwell here, although it is pleasant to recognise that the Lord Mayor, one of London's kings of commerce, with a great brain and a shrewd judgment, has built up a magnificent industry which can very proudly be pointed out as the original work of a Jew who is now shortly to become London's first magistrate, and whose name is so universally esteemed not only in his own country, but in America, India, and the Far East, that when the first tidings of his election appeared in the papers he was the recipient of literally hundreds of telegrams from all parts of the world. L. B.

Lord Mayor's Day in Portsoken.

The meeting called by Mr. Henry M. Hyams, on the 30th September, at Gravel Lane Schools, which was presided over by Mr. Deputy Myers, C.C., has borne excellent fruit. The idea eminating from Mr. Harry Barnett was to give a hearty welcome to the incoming Lord Mayor from the inhabitants of the Jewish quarter of the Ward, but it became evident from the unanimous voice of those present that something more than this should be attempted, and it was decided to adjourn the meeting till the following week to consider the matter. The adjourned meeting was duly held at the Vestry Hall in the Minories on Monday. Representatives of all classes of ratepayers were present, and the proposal to give a right hearty welcome to the Lord Mayor was carried with acclamation.

A large General Committee was elected to collect subscriptions for the purpose of decorating the Ward and presenting an album to the Lord Mayor, signed by the subscribing ratepayers, and for other means of showing the respect in which Sir Marcus Samuel is held by all classes living in the Ward. Much of what can be done will depend upon the amount collected. The names of the Executive Committee are Mr. Deputy Myers, Chairman; Messrs. E. Barnett and S. Phillips, Treasurers; Rev. J. F. Stern, and Messrs. Leslie Marzetti, Major Holloway Bonsor, Crowther, Harry Parker, J. Britton, P. O'Donnell, together with the members of the Common Council, viz., Messrs. J. J. Ridding, B. Aarons, E. Bell, A. H. Barber, J. Harris, J. Akers, and J. Moss.

It is felt that many of the members of the Jewish Community would like to assist in showing their appreciation of Sir Marcus Samuel's excellent work and character. The Hon. Secs. Mr. Henry M. Hyams, of Gravel Lane School, E.C., or Mr. W. Glynes, Vestry Hall, Minories, will give any information to ladies or gentlemen wishing to help in any practical way.

It was announced that the Lady Mayoress would not avail herself of her right to view the procession from the Mansion House, but would occupy a seat in the Ward. This will be fully appreciated by the inhabitants, and is only another proof of Lady Samuel's kindliness.

Over 100 guineas were subscribed in the room at the meeting at the Vestry Hall, but very much more will be required to do all that is suggested.

The Lord Mayor-Elect has nominated Mr. L. M. Myers, C.C., Ald. John Harris, C.C., and Col. Goldsmid to be members of the Lord Mayor and Sheriffs' Committee, to which will be entrusted the arrangements for the Lord Mayor's Show and the Guildhall Banquet on the 10th November. Mr. L. M. Myers will act as Chairman of the Committee, and Col. Goldsmid has undertaken the duties of Secretary.

The King was the guest of Mr. L. Neumann and Mr. S. Neumann at a deer drive at Invercauld on Friday. Mrs. Neumann and Miss Hakim were included in the Royal lunch party.

The King's Drive through South London.—Mr. B. Blaiberg has invited one hundred pupils of the Jews' Free School to witness the Royal pageant on the 25th inst. from premises belonging to him in the High Street, Borough. He has also generously arranged to provide the party with refreshments.

Lord Reay's Tribute to East End Jews.—In the course of his annual address as Chairman of the London School Board, Lord Reay referred to the increase in the percentage of average attendance to average number on the roll. His Lordship added: "But it would be well if all parents showed the same appreciation of regular attendance which was shown by Jewish parents resident in parts of Spitalfields, Stepney and Whitechapel."

Election Intelligence.—Mr. S. F. Mendl has no intention of standing as the Liberal Candidate for Devonport. Subject to Mr. Augustine Birrell's reply, Mr. Rufus Isaacs, K.C., may be asked to contest the seat.

Jews' College.—The examinations for Teachers of Hebrew and Religion will be held at the Jews' College, on December the 26th. Applications for particulars must be addressed to the Principal of Jews' College, Queen Square House, Guildford Street, Russell Square.

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A Sequel to the Konitz Murder.

[FROM OUR CORRESPONDENT.]

Berlin, October 5.

Last Tuesday commenced the trial of a series of libel suits against Bruhn, the publisher, and Dr. Boetticher, the Chief Editor of the *Staatsbürger Zeitung*. The expectation that all the known particulars of the Konitz murder will be recapitulated, and that facts hitherto kept from the public will be revealed, brings to the Court in Moabit—Berlin's grim Palace of Justice—a greater crowd every morning than it can possibly accommodate, but those fortunate enough to obtain admission hang with eager attention on every word that falls from judge, counsel, witness or defendants. Proceedings against the latter were instituted more than two years ago, but by some legal manœuvres which the ordinary lay understanding cannot hope to fathom the "Haupt-verhandlung" (trial in open Court) has been delayed till now.

The case, remarkable alike for the number as for the great difference in the social position of the plaintiffs, is reported in the *Staatsbürger Zeitung* under the heading "Konitz Blood Murder." The list of plaintiffs comprises Judges, Public Prosecutors, the Bürgermeister of Konitz, several Inspectors of the Criminal Investigation Department, some Jewish merchants and tradesmen, the much-injured Adolf Levy and his son Moritz. This latter is now undergoing—innocently, there cannot be the shadow of a doubt—a sentence of four years' penal servitude for alleged perjury.

The first day was wholly taken up with the reading of twenty-six incriminating articles. The irksome task proving too much for one man, each of the five Judges on the Bench took it in turn. But the appetite of the defendants was unappeasable; they clamoured for more. This demand not even the admirably urbane President of the Court could accede to without protest. "Good gracious," he cried, "are we supposed to sit here for three consecutive months reading the *Staatsbürger Zeitung*?"

The tenor of each of the articles was the same. Each teemed with mendacious accusations against Jews in general; each insisted that "Ritual Murder" practised by Jews was a proven fact. Each emphasised that among Jews only was the criminal to be sought, that against the Levys, Caspari, Grossmann and others suspicion pointed so strongly that not to arrest them amounted to virtual connivance on the part of the Staatsanwalt, Bürgermeister and police. Every official, not even those not altogether free from anti-Semitic proclivities, who did not engage heart and soul in the "Judenhetze," every man who did not attach credence to the most absurd and outrageous tales tending to inculpate Jews, was at once put down as being in league with them and corruptly anxious to favour their escape.

Herr Deditius, Bürgermeister of Konitz, deposed that the accusation brought against him of laxity where Jews were concerned was utterly without foundation. He had pursued his investigations without fear or favour, regardless of creed or social position, but the disposition of the people in Konitz had been so worked on by Bruhn and his emissaries that the difficulties of his task were immensely increased. Copies of the *Staatsbürger Zeitung* with its flamboyant articles were distributed gratis, even to inmates of the Workhouse. To allay the excitement, artificially created, he was obliged not merely to follow up—that he would have done of his own accord—every trivial indication, but at great length to examine statements which his judgment told him were irrelevant or pure fabrications. Still—clearly traceable to the influence of Bruhn and his associates was his authority prejudiced and his action hampered, because he did not indiscriminately arrest Jews, and Jews alone. The suggestion that he was an "abettor of the Jews" was the more absurd, as he had failed in his candidature for the post of Bürgermeister in a large provincial town on the ground of his supposed anti-Semitic tendencies. Herr Deditius concluded his evidence with the statement that since the commencement of the disturbances the Jewish population of Konitz had decreased from 481 to 350.

The next witness was Commissary Wehn, of the detective police. He declared that he had brought to bear on the elucidation of the case all his energy, skill and experience; that he had addressed himself to his task with an open mind, and followed up every clue utterly regardless whether it pointed to Jew or Christian. Bruhn and the amateur detectives under his direction, who had constituted themselves an extra-judicial Committee of Investigation in Konitz, materially impeded his labours. In their opinion, and they had said as much, he was nothing less than an accessory of the guilty parties, whenever he rejected some fantastic tale or proved to demonstration the utter falsity of any statement that tended to inculpate Jews. But he repeated that he been quite unbiassed throughout, and had not been influenced by the theory of "Ritual Murder" one way or other. He had come to the conclusion, however, and very clearly did he state to the Court the reasons which justified this conclusion, that the Levys were entirely innocent, and that no Jew in Konitz had been implicated in the murder—if, indeed, murder had been committed at all. The shocking revelations as to young Winter's antecedents left ample room to doubt it.

Inspector Braun of the Detective Force is Bruhn's pet aversion. The manner in which the Inspector gave his evidence was as refreshing as his words were weighty and convincing. In his opinion, as in that of the previous witness, the action of Bruhn was one-sided, vexatious and responsible for much of the mischief that had accrued, while, on the other hand, the officials derived undeniable assistance from persons engaged to watch Jewish interests. He was unprejudiced, and refused to make, as suggested to him by Bruhn, the performance of his duties subservient to political purposes. "You have said in your report to your department," interposed Bruhn, "that you discarded the notion of ritual murder, as it could hold no place in the belief of a cultured Christian man." "Quite so," was the uncompromising reply. "On what grounds had you arrived at this conclusion?" To which Herr Braun replied: "I have lived in the East, in the Caucasus for many years. I have grown up among Jews and never as much as heard of ritual murder."

Erster Staatsanwalt Settegast fully corroborated the evidence of the preceding witnesses. The reproach cast on him by the *Staatsbürger Zeitung* of partiality in dealing with Jewish suspects, was utterly unfounded. He was, in fact, told by Ober-Staatsanwalt Wulff that he had been too rigorous with them, but certainly received no hint to relax his efforts in any direction. A searching investigation had afforded no kind of indication of guilt on the part of the Levys.

Ober-Staatsanwalt Wulff would not for a moment call in question the absolute objectivity of the Staatsanwaltschaft in Konitz, but thought that Jewish authorship of the crime was assumed more than need be. To insinuate, however, that the authorities desired that Jews should be treated preferentially was ridiculous. He did not believe in ritual murder, certainly not in ritual murder practised by German Jews. The unauthorised production of a small bottle of chicken blood, taken from the Jewish "Schæchtplatz" by the Medical Officer, Dr. Mueller, had been productive of much mischief. Young Winter, in all probability, came to his end in consequence of his irregular mode of life.

Amtsrichter Pankau, Investigating Judge of the Court of First Instance in Konitz, declared that in no wise have Jews attempted to influence him.

Amtsrichter Zimmermann, successor to the previous witness as Investigating Judge, emphatically denied that in his inquiries he was more inclined to one side than another; he had held even the judicial scales, but Bruhn had obstructed the investigation, and endeavoured, in many instances successfully, to undermine his judicial authority. Herr Zimmermann's father-in-law is not a Jew, as was stated in the *Staatsbürger Zeitung*.

The evidence of Herr Schweigger—now Erster Staatsanwalt in Konitz—should be of far-reaching importance. Herr Schweigger holds it as the duty of a Staatsanwalt to reckon with the possibility of ritual murder an with every other possibility. That was the view that had been taken by his predecessor and others concerned in the investigation. Herr Schweigger's reason for arriving at the conclusion that a ritual murder had not takes place, is amusing: "As young Winter died from suffocation, a subsequent Schæchtschnitt would not have been kosher." The Erste Staatsanwalt further maintains that so far from showing any tenderness to Jews, the authorities had given ready ear to every silly and spiteful denunciation against them, and every idiotic communication was probed to the bottom. In one instance, at least, the consequence of this plan of action was sufficiently tragic. Herr Rosenthal and several others were kept in prison on the false charge of an insane servant girl, and the death of two was directly attributable to their consequent mental anxiety. Maslow's accusation of the Levys was equally false and unfounded. Every circumstance tended to disprove it. But how does Herr Erster Staatsanwalt Schweigger reconcile his present statement with his former action? For the trial of Moritz Levy for alleged perjury, he told the Jury—and eagerly enough did they receive his dictum—that it was "absurd to talk of the innocence of the accused of complicity in the murder of Winter; all that could be said was that there is no present material on which to proceed against him." This must not be lost sight of. The rehabilitation of an innocent man is of far greater importance than can be the punishment of Bruhn and and his associate. The expert evidence of Dr. Mueller, of Konitz, is at variance with the pronouncement—already known to your readers—of a body of medical luminaries including the names Virchow and Bergmamn. Comment is superfluous. The hearing will be resumed to-morrow.

Notes from Berlin.

[FROM A CORRESPONDENT.]

Berlin, 29th September.

Herr Berthold Israel, a very near relative of the Chief Rabbi of England, has been elected President of the Lindenstrasse Synagogue. If Herr Israel bring to bear on his new duties but a tithe of the benevolence and administrative capacity that distinguish the rule of the great firm of which he is one of the partners, the congregation in the Lindenstrasse may indeed be congratulated on their choice. The place of business of N. Israel is closed on Sabbaths and Festivals in consonance with the testamentary injunctions of the founder, but there is no reason at all to assume that the present chiefs would not of their own accord adhere to the practice. That they act in other respects in the spirit of their large-hearted predecessors—father and grandfather—the little army of employés in their huge establishment can gratefully testify.

On Friday, in the Jewish cemetery in the Schoenhauser Allee, took place the funeral of Stadtrat N. Mamroth. An imposing concourse of the notables of the city bore eloquent testimony to the high estimation in which the deceased was held. Alderman for more than twenty-nine years, he occupied in turn during that time almost every office of honour. In each he acquitted himself with distinction, but not his least title to the grateful remembrance of his colleagues lies in the fact that by his tact, genial humour and kindly wit, he often succeeded in allaying a threatening storm when party passions rose high. Is is noteworthy that Berlin largely entrusts her weightiest interests to Jewish skill and integrity, while the Minister of Justice, giving way to anti-Semitic clamour, only in rarest instances avails himself of these attributes when not coupled with apostasy. And apostasy must always be suspected when material gain results.

Herr Buerger, a journalist, and it may be as well to add, not a Jew, has been sentenced to one month's imprisonment for having published an article in which he states that Bruhn, the proprietor and publisher of the *Staatsbuerger Zeitung* is in all his anti-Semitic machinations as in his other transactions actuated by the lowest and most mercenary motives, that, in fact, as the Court concisely put it, he is an out-and-out "Lump"—a thorough-paced scoundrel. As in the opinion of most people, the defendant's plea of justification has been sustained to the hilt, it is to be hoped that the finding of the court will be upset on appeal.

In Thorn a man after Bruhn's own heart has been dealt with—a typical anti-Semite. Wladislaus Stukowski has been sentenced to three months' imprisonment for having "falsely and maliciously" accused Max Altmann, a highly respectable Jewish merchant of the town of Briesen, of the crime of conspiring with others—three Jews and a Jewess unknown—to murder the German Emperor and the Tsar. The authorities received an anonymous letter, in which it was stated that the writer had overheard in the Jewish Cemetery of Briesen the persons indicated discussing the particulars of the gruesome plot. It was proved that Stukowski was the writer of the letter; that he concocted the villainous tale from motives of sheer spite and envy, and that on several occasions he had translated his anti-Semitic theories into criminal practice. In the circumstances, a sentence of nine months imprisonment, for which the Crown Prosecutor had pleaded, would not have erred on the side of severity.

Lord Rothschild has sent a cheque for £25 to the London hostel in connection with the British Women's Emigration Association.

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THE BODLEIAN TERCENTENARY.

The Bodleian Library, Oxford, stands for so much to Jewish students that the celebration of its tercentenary deserves special attention in our columns. Wednesday and Thursday of the current week have been the occasion of various academic functions and social rejoicings in Oxford, all designed to do honour to the founder of the famous library, which was opened on November 8th, 1602.

Sir Thomas Bodley (1545-1613) was educated as a boy in Geneva, where he learned Hebrew under Antony Chevallier. On the accession of Queen Elizabeth, he went to Oxford, where he again devoted much attention to Hebrew, and is reported to have "equalled, or even surpassed, most of his contemporaries in his knowledge of that language." Then there came a break in his scholarly record, for on leaving Oxford he bore an active part in politics, and passed many energetic years in diplomatic missions to foreign Powers. But he eventually fell from royal favour and retired to Oxford. There, considering, as he himself tells us, how best to "do the true part of a profitable member of the State," he resolved on restoring the old public library, which had sunk into a very low condition. Bodley has often been likened to Ptolemy Philadelphus, and it is certain that the former did for Oxford as great a service as the latter performed for ancient Alexandria. The parallel may be pushed closer. Ptolemy, (or at latest one of his near successors), by encouraging the translation of the Pentateuch into Greek, was the means of spreading a knowledge of Jewish literature far and wide in the older world, and so Bodley, by beginning the famous Hebrew collection which, as Mr. Macray rightly says, "at present forms so distinguished a feature in the contents of the Bodleian," enabled modern Europe to become acquainted with vast stores of erudition which would otherwise have been lost for ever.

Jewish interest in Oxford really dates from the foundation of the Library. There were, it is true, some Jews settled in Oxford soon after the Norman Conquest. In the thirteenth century, a case occurred of conversion to Judaism (the convert was an Oxford Deacon), but a little later the Dominicans arrived on the scene and turned the tables, for they fixed themselves in the very heart of the Jewish colony, and attracted some members of the synagogue to the snug quarters of the Domus Conversorum. The English historian, John Richard Green, held that in the pre-expulsion period Jews taught Hebrew to the students of the University, and Professor Thorold Rogers maintained that a settlement of Oxford Jews remained securely domiciled by the Isis throughout the intermediate period which elapsed between the expulsion under Edward I. and the re-admission under Cromwell. Be that as it may (and Dr. Neubauer does not accept these conclusions), in 1608 we have a record that two Jews, one of them James Levita ("Judæus Orientalis") received authority to read at the Bodleian. A year later (1609) a Jew, Jacob Barnett, became Casaubon's secretary in Oxford. Casaubon seems to have misconstrued the character of Barnett, for he wrongly gave it out that his secretary was ready to receive baptism on a certain date. When the day came, Barnett had fled from Oxford. Persisting in his refusal to forsake Judaism, Barnett was banished by order of the Privy Council in 1613. In the "London News Letter" of April, 1649, occurs the notorious announcement that the "Jews proffer £600,000 for St. Paul's and the Oxford Library, and may have them for £200,000 more." The first was to be converted into a synagogue, and the Library apparently was to be resold at a profit! The fable adds that the bargain only broke down over the question of price. But Dr. Simpson, in his "History of St. Paul's," shows easily enough that there is "not a particle of real evidence" for the whole of the absurd invention. What is probable is that during the first half of the seventeenth century, a number of converted Jews gave instruction in Hebrew at Oxford. Isaac Abendana resided in Oxford from 1692 to 1700. In 1668 he had sold some Hebrew MSS. to the Bodleian for £37, and in 1691 we find from an entry in the accounts of Magdalen College, that he was granted £2 for teaching Hebrew there. It was not till the second half of the nineteenth century, however, that Jewish teachers and scholars were officially connected with the library. Between 1849-51, Leopold Dukes and H. Edelmann visited Oxford, and the "Ginse Oxford" ("Treasures of Oxford") were the result. A still more important event occurred in 1851. In that year, Dr. M. Steinschneider was appointed to catalogue the Hebrew printed books (and a section of the Manuscripts). His catalogue was printed between the years 1852-1860. In 1873, Dr. Neubauer was elected Sub-Librarian, and in 1886 he published his Catalogue of the Hebrew MSS. No supplement was ever issued of the Catalogue of the printed books, but the Catalogue in the Library itself is in a most efficient condition, and supplements to Dr. Neubauer's Catalogue of the MSS. were begun some time back, and are in course of publication under the careful and scholarly direction of Dr. Neubauer's distinguished successor, Mr. A. Cowley, now Fellow of Magdalen College, and Honorary Secretary of the Tercentenary celebrations.

The real beginning of the great Hebrew collection at the Bodleian was not made till 1829. But Bodley himself had been keenly interested in his small stock of Hebrew Bibles and Rabbinic works. In the very first of his published letters to Dr. James—the first Librarian—he refers to his assiduity in taking the advice of various Rabbis, apparently Continental, with regard to his purchases. Over and over again in his letters he refers to the same subject. He corrects his Librarian in bibliographical details, he complains that Dr. James copies out the Hebrew titles incorrectly and that the Librarian fails to decipher details which should be intelligible to "the meanest Hebrician." In a later letter he laments that he had been disappointed of his hopes of books out of Turkey, and says that he intends to send a scholar "who is well studied in the Hebrew and the Arabick tongues" to seek, both there and in Spain, for Oriental books. He grows quite passionate over the mistakes in the Hebrew titles when the catalogue was being printed. He adds that he would himself visit Oxford in order to correct the misspellings in the Hebrew proofs. "The reformation of your Hebrew Titles will require that I should see the books themselves. For albeit I could correct at first sight a great part, where but a letter or two are amiss in a word, yet there are in divers Titles so many letters changed that I cannot conjecture what the words should be." In spite of all his care, he later on expresses his fear that the errors in the Hebrew "will disgrace your Book," but soon he is delighted to inform Dr. James that Drusius, son of the "Hebrician of Friseland" is coming to Oxford to teach Hebrew, Chaldee and Syriac, and that he will be obliging enough to correct the proofs of the Catalogue.

A number of Hebrew books were presented to the Bodleian Library by Laud (1635-1640), and more were bequeathed by Selden (1654-9). In 1755 Rawlinson gave the famous Bowl, as to the uses of which antiquarians are still divided. The Hebrew Library began to win its fame in 1829 by the purchase at Hamburg of the Oppenheimer Library for £2,080. The library included 5,000 vols., of which 780 were MSS. A good many MSS. had been obtained, by gift and purchase, from Huntington (1678-1693), who had been in a favourable position for acquiring Oriental books while holding the post of Chaplain to the English merchants at Aleppo. From Edward Pococke, too, the Regius Professor of Hebrew (died 1691) a number of Hebrew books were obtained. But the Oppenheimer collection was the largest and best of the acquisitions until the year 1848, when the Heimann Joseph Michael collection of 862 manuscript volumes was bought for £1,030 (Michael's 5,471 printed books went to the British Museum). Some MSS. were obtained from Reggio in 1853, and in 1879 the Kennicott collection was transferred to the Bodleian. It is needless to point out that during the *régime* of Dr. Neubauer many valuable additions were made. No one knew better than he what to buy, and he not only maintained the reputation of the Library by his judicious purchases of modern works, but he was among the first to realise the importance of Yemen and Cairo as new sources for old books. It follows that the Bodleian possesses some of the choicest treasures that have emanated from the modern scholars of Europe and from the ancient stores rescued from South Arabia and Egypt during the past twenty years.

Dr. Neubauer's name is indelibly written in the annals of the Bodleian, but the fame of the Library among Hebrew scholars is due equally to another veteran—still happily with us—Professor Moritz Steinschneider. His catalogue of the printed books is a unique production, for the compiler's bibliographical learning has never been and never will be equalled for range and minuteness. His catalogue is, as has been well said, not a mere record of the Bodleian Library, but an immortal introduction to the "Bibliotheca Judaica." It is a history of Jewish bookmen and of Jewish books, a work of reference which is never long out of the student's hand, and thus it has carried the name and fame of the Bodleian all over the Jewish world. As to the Hebrew collection, which Drs. Neubauer and Steinschneider have described, it must suffice to say that the world can show nothing to equal it. In some respects the British Museum is richer, but on the whole the Bodleian is simply incomparable. And this vast collection is always at the disposal of the student. Mr. E. B. Nicholson, the Chief Librarian, is an exemplar of courtesy, and Mr. Cowley, who now superintends the Hebrew department, is ever ready to assist readers by placing all his scholarship and experience freely at their disposal.

A large number of representative English and foreign scholars were invited to attend the proceedings. The arrangements included a reception in the University Galleries on Wednesday evening, a Congregation at the Sheldonian Theatre on Thursday morning (for the presentation of Addresses and the Conferment of Degrees), visits to the Library and a dinner in the Hall of Christ Church on Thursday night.

The guests included representatives of all the important institutions and Universities of this country, and the Continent and America were also well represented. Jews' College, London, was represented by Dr. M. Friedländer, Mrs. Friedländer being also among the guests. Mr. and Mrs. Israel Abrahams, Professor Jules Oppert and Mr. Sidney Lee were among those who were invited to the celebration.

The Bodleian has issued a commemorative volume bearing the appropriate title Pietas Oxoniensis, in which the life of Bodley and the early history of the Library are told in detail. Special stress is laid on Bodley's Hebrew knowledge, and a facsimile is given of a Hebrew document at Merton, with Bodley's translation. It is interesting to note that among the recent acquisitions of the Bodleian is an Aramaic papyrus roll containing a complete contract with Jewish names of witnesses, as the age of this papyrus is probably three to four centuries B.C. Its importance for the History of the Jews in Ptolemaic Egypt is very great.

Major Evans-Gordon, M.P., who has been travelling in Russia for the purpose of studying the condition of the Jews in that country, has gone to Roumania with a similar object.

Sunday Trading.—In "Notes" dealing with the question of Sunday Trading in the East End, the *Westminster Gazette* of Saturday, remarked: It would be a heroic remedy to forbid all trading on this particular day in the week. But the Jews are in certain districts in a majority, and as their Sabbath is the Saturday, on that day the stricter Jews scrupulously close their shops. At any rate, they all open on Sunday—which as most of the local population are on the jaunt, is a very good day for selling purposes—and the shopkeepers of other religions are impelled to follow suit. Here lies a chance for the anti-Semite, but, as a matter of fact, there are several objections to a drastic policy; it would mean putting a premium upon the religion of the more respectable Jews, whilst the less scrupulous profit; and in the second place there are English-born Jews, and naturalised foreign-born Jews, upon whom as English citizens, if for no other reason, these disabilities cannot easily be imposed. An excellent thing would be to insist, in accordance with Sir Charles Dilke's Shops Bill, that where assistants are employed every shop shall be closed for at least one whole day and one half-day in the week.

Wedding of Miss Behrens and Mr. Marcus Ezekiel.

On Tuesday week, in the presence of a large and distinguished congregation, Miss Hilda Frances Behrens, daughter of Mr. and Mrs. Oscar H. Behrens, of 47, Compayne Gardens, West Hampstead, was united to Mr. Marcus D. Ezekiel, of Hove, Brighton. The ceremony took place at Upper Berkeley Street Synagogue, which was elaborately decorated for the occasion with choice white flowers and tall palms, and a distinctive feature was that the fully choral service was so arranged that except for Mendelssohn's "Wedding March," all the music employed was the composition of the well-known musician, the late Mr. Charles K. Salaman, the much revered grandfather of the bride, a wedding march composed by him being played as an opening voluntary. The ceremony was performed by the Rev. Morris Joseph, assisted by the Rev. Isidore Harris, and the bride, when she took up her stand beneath the white satin canopy, looked extremely well in her toilette of rich ivory duchesse satin, the trained skirt trimmed with gleaming pearl embroidery and flounce of chiffon festooned with pearl ornaments and orange blossoms. The neck and sleeves of the satin bodice were of closely drawn chiffon, and a chiffon fichu draped the corsage. With this was worn a diamond crescent brooch, the gift of the bridegroom, a long tulle veil surmounting a wreath of orange blossoms, and the bride carried a shower bouquet of white exotics. In attendance on her were six bridesmaids, four of whom were children. They were Miss Dora Behrens, her sister, and Miss Doris Behrens, her cousin, whilst the little girls were her cousins, the Misses Stella and Ivy Salamon, Miss Vere Davis, cousin of the bridegroom, and Miss Molly Simon. They wore picturesque frocks of ivory spotted net over white satin, made with ribbon-edged flounces of the net, and becoming fichus caught up with a cluster of pink roses harmonising with the wreaths of pink roses which, with tulle veils hanging from the back of the hair, they wore in lieu of hats. The bridegroom presented each bridesmaid with a shower bouquet of pink roses and a gold bracelet set with torquoise. Mr. David Gubbay attended Mr. Ezekiel as best man. Mrs. Oscar Behrens wore a beautiful gown of rich emerald Velours de Lyons, the bodice in the Louis XV. style draped with Venetian point lace and finished off with a jabot of white chiffon.

Subsequently a largely attended reception was held at the residence of the bride's parents, whence Mr. and Mrs. Marcus D. Ezekiel left for the honeymoon, the bride travelling in a toilette of green zibeline cloth trimmed with panne of a lighter shade, and a black picture hat. A large number of costly wedding presents were received.

LIST OF PRESENTS.

From the bridegroom, diamond crescent, diamond solitare ring, half-hunter gold watch and lady's dressing-case; from the bride, set of silver brushes; from the bride's father and mother, Bechstein grand piano, house and table-linen, old Delft plates, old Coalport china dishes, set of dish-covers, cushion, silver comb and antique brass paper-knife; Miss Dora Behrens, entrée dishes; Lieut.-Col. E. A. Behrens and Mrs. Behrens, and Mr. Ernest H. Behrens, chest of silver and table cutlery; Mr. and Mrs. Walter E. Behrens, bronze bust of Beethoven, by Masseau; Miss Nellie Behrens, autotype engraving; Mr. and Mrs. Charles Simon, pewter claret jug; Mr. and Mrs. H. Solomon (Bombay), silver tray; Dr. and Mrs. Hugo Michaelis (Berlin), antique silver tea-caddy; Mrs. Artom, set of diamonds, brooch, earrings and bracelet; Mr. N. Ezekiel, diamond hoop ring; Mr. S. Ezekiel, a filigree gold bangle; Mr. and Mrs. Reuben Sassoon, set of silver brushes, etc., and gentleman's dressing-case; Mr. and Mrs. Charles Behrens, Mr. and Mrs. Gustav Behrens, Mr. Fred Behrens and Mr. Harry Behrens, silver tea and coffee-service and tray; Mr. W. H. Behrens, water-colour painting; Mr. and Mrs. Arthur Sassoon, three silver bowls; Mr. and Mrs. S. H. Beddington and Miss Beddington, silver cake-basket; Mr. and Mrs. Frederick Sassoon, silver bowl; Miss Louise Sassoon, gold scent-bottle; Mrs. Hyem, silver candlesticks; Mr. David R. Sassoon, glass and silver salad-bowl; Mrs. L. Goodman, portrait of Mr. Charles Salaman, the bride's grandfather (by herself); Mr. Malcolm C. Salaman, antique Georgian silver inkstand engraving of Mendelssohn; Mr. Fred Simon, brass writing set; Mrs. E. Livingstone, Swiss embroideries, handkerchief sachet; Master Axie and Miss Mina Livingstone, Swiss clock; Mr. and Mrs. E. V. Salaman, china tea-set; Mrs. Marcus Gubbay, silver cheese-tray; household servants at Ribblesdale, silver toast-rack; Dr. Phineas and Mrs. Abraham, silver tray; employees of the firm of Louis Behrens and Sons, diamond and sapphire bracelet; Mr. and Mrs. I. B. Morley, silver dish; Mr. and Mrs. Fred. Abraham, ivory card-case; Mr. Oswald J. Simon, two autotype engravings; Miss Simon and Miss Eva Simon, photo-frame; Miss Molly and Miss Naomi Simon, handkerchief and glove sachet; Mr. Edward Goodman, book of famous pictures; Miss Abraham, Cyprus needlework; Mrs. Solomon Sassoon (Bombay), silver sugar-bowl; Mr. and Mrs. Charles Lisser, silver bowl; Mrs. N. Lyon and Miss Behrens, Crown Derby tea-set in case; Mr. David Sassoon, cigar-case; Mr. and Mrs. E. Sandeman, silver inkstand; Mr. and Mrs. Frank Abraham, china cheese-dish; Miss Olga Abraham, pin trays; Masters Evelyn and Archie David, electric clock; Mr. and Mrs. H. Hayman, pair of fancy ivory pictures; Mr. and Mrs. Kadoorie, gold bracelet; Mrs. Levine, china ornaments; Mrs. Karminski, lace table-cover; Mr. and Mrs. A. I. David, silver tea and coffee service; Mr. I. Ezra, silver bowl; Mr. H. Katz (Frankfort) bronze statue; Mr. and Mrs. H. Kirchberger, pair of silver vases; Mr. and Mrs. Arthur Davis, silver tea tray; Mr. E. Ezra, silver horseshoe clock; the Misses Doris, Norah and Alice Behrens, case of silver button hooks and shoe-horn; Mr. and Mrs. Mocatta, silver photograph frame; Mr. and Mrs. Y. A. Gubbay, pair of silver vases; Mr. and Mrs. R. Abraham, ornamental clock; Mr. and Mrs. George Campbell, silver tea service; Mr. I. Abraham, two silver sweetmeat dishes; Mrs. Dufresne, silver-mounted scent bottles; Mr. Alfred Davis, engraving; Mr. Batty Langley, M.P. and Mrs. Langley, silver card case; Miss Langley, cushion; Miss Wilman, silver clock; Mr. and Mrs. Meyer Sassoon, silver mirror; Mrs. Sidney Meyer, old china ornament; Miss Goodman, china ornament; Mrs. L. Emanuel, glass ornament; Miss Mabel Davis, Venetian glass ornaments; Dr. and Mrs. A. W. Wigmore, case of silver serviette-rings; Mr. and Mrs. John F. Abrahams, silver photo-frames; Mr. and Mrs. Edward Sassoon, silver inkstand; Colonel and Miss Alcock Stavel, silver-mounted scent bottle; Mr. Barrow Emanuel, Venetian glass finger-bowls; Mr. and Mrs. Haskell, silver-mounted tea set; Mr. and Mrs. Maurice Gubbay, cigar case; Mr. and Mrs. Marret, silver photo-frame; Mrs. E. Raphael, letter case; Miss Meyer, painted satin doyleys; Mr. and Mrs. Charles Segdel (Brussels), oil painting; The Misses Hudson, case of silver pepper-pots; Mrs. Van Nierop, glass table-centre; Mrs. Philip Falk, case of silver salt-cellars; Mr. and Mrs. R. Abenheim, Japanese velvet picture; Madame Mesritz, silver bowl; Mrs. Julius Falk, silver-mounted decanter; Mr. and Mrs. Jacobs, volume of Wordsworth's poems; Miss Vere David, needlework; Mrs. Francillon, needlework; Mr. and Mrs. Leopold Seligman, silver and tortoise shell barometer; Miss Wolf and the Misses Tobias, silver tea-strainer; Mrs. Voysey, silver ornaments; Mrs. and Miss Lewenz, two silver teaspoons; Mr. and Mrs. G. Coppel, case of silver fruit-spoons; Mr. and Mrs. Sidney Rosenfeld, pair of china vases; Mr. and Mrs. Blake Burke, silver-mounted note-book; Professor D. A. Louis, silver photo-frame; Miss Henriette Cowen, silver pepper pot; Mrs. and the Misses Schloesser, ivory and silver paper-knife; Miss Cowan, ornamental glass bowl; Miss Coulsell, embroidered tea cloth; Mrs. Muir Simpson, lace crochet tea-cloth; Mr. and Mrs. Hunter Jones, silver photo frame; Mr. Nathaniel Cowan, pair of silver sweetmeat dishes; Mr. Eugene Durand, silver and steel shoe-horn and buttonhook; Mr. and Mrs. Belilios, silver inkstand; Mr. and Mrs. Selim Solomon, case of pepper and salt cellars; Mr. and Mrs. A. L. Lever, silver clock; Mr. and Mrs. Marian Hirschman, miniature by Andersey; Mr. Newburne Levine, silver model piano; Mrs. and Miss Penso, Salviati vase; Mr. and Mrs. and Miss Haynes, edition of Shakespeare's plays in case; Dr. and Mrs. Thorsby Jones, flower-stand; Dr. and Mrs. Barry Ball, photo-frame; Mrs. Bartlett, eiderdown quilt; Mrs. E. I. Margetson, needlework; Mr. and Mrs. A. Bremer, silver coffee-service and tray; Miss Rosie Salaman, china vase; Mr. and Mrs. Fred. Livingstone, silver scent-bottle; Mr. and Mrs. Waddington Cooke, silver hot-water jug; Madame Altrop, needlework; the Misses Mostyn, satin glove-case; Mrs. Mansfield, letter-weight; Miss Thornton, needlework; Mr. Frank Emanuel, sketch in oils by himself; Mr. and Mrs. T. I. Bird, Worcester china vase; Mr. Aaron D. Sassoon, two silver cake baskets; Mrs. Ezekiel, case of silver dessert knives and forks; Mr. and Mrs. Mark Gubbay, case of silver serviette rings; Mr. Fred Marks, case of silver salt cellars; Mr. and Mrs. Arthur à Beckett, silver mirror; Mrs. E. Emanuel, silver sweatmeat dish; Mr. and Mrs. Ernest Salaman, pair of glass and silver decanters; Mr. and Mrs. Brandon Thomas, engraving of Brandon Thomas in his favourite character after Dudley Hardy; Mrs. Haslam and Family, silver inkstand; Mr. Alfred D. Abraham, book; Mr. and Mrs. David Seligman, case of silver tea-spoons; Mr. and Mrs. Max Pemberton, silver back glass; Mr. and Mrs. I. Ruleff (Paris), silver tea-spoons.

Amongst those who accepted invitations to be present were:

Lieut.-Col. and Mrs. E. A. Behrens, Mr. Ernest H. Behrens, Mr. and Mrs. Walter E. Behrens, Miss Nellie Behrens, Mr. and Mrs. Charles M. Simon and Miss Simon, Miss Edward Livingstone, Mr. Malcolm C. Salaman, Mr. Fred Simon, Mr. and Mrs. E. V. Salaman, Mr. and Mrs. Reuben Sassoon, Mr. D. R. Sassoon, Mrs. Artom, Mr. N. Ezekiel, Mr. S. Ezekiel, Mr. and Mrs. Charles Behrens and the Misses Behrens, Mr. W. H. Behrens, Mr. Oswald J. Simon, The Misses Simon, Mr. and Mrs. S. H. Beddington, Miss Beddington, Dr. Phineas and Mrs. Abraham, Mrs. A. I. David, Miss Ella Abraham, Mrs. Solomon Sassoon, Miss Sassoon, of Bombay, Mrs. Max Pemberton, Mr. and Mrs. Arthur à Beckett, Mr. and Mrs. Brandon Thomas, Madame Albanesi, Captain King Hall, R.N., Lady Emily Toler, Miss Howard, Mr. and Mrs. Leopold Seligman, Lady Magnus, Mr. and Mrs. Sidney Rosenfeld, Mrs. N. Lyon and daughters, Mr., Mrs. and Miss Haynes, Dr. and Mrs. Wigmore, Mrs. Marrot, Mr. and Mrs. A. L. Leon, Mr. and Mrs. Gubbay, Miss Henrietta Cowen, Dr., Mrs. and Miss Wolff, Mr., Mrs. and Miss Hayman, Mr. and Mrs. John F. Abraham, Miss Wolf, The Misses Tobias, Mrs. Mackenzie, Mr., Mrs. and Miss Schloesser, Mr. N. Cowan, Miss Cowan, Mr. and Mrs. Salis Falk, Mr. and Mrs. Fred. Abraham, Mr. and Mrs. Frank Abraham, Miss Olga Abraham, Mr. Fred. Emanuel, Mr. and Mrs. Fred. Livingstone, Mrs. Francillon, Mr. and Mrs. Blake Burke, Mr. and Mrs. George Campbell, the Rev. Morris Joseph and Mrs. Joseph, Mr. I. Ezra, Mr. and Mrs. Mocatta, Mr. and Mrs. Marion Hirschman, Mr. and Mrs. R. Abenheim, the Rev. Dr. and Miss Löwy, Mr. Shirley Slocumbe, Mr. Barrow Emanuel, Mrs. Haslam and family, Miss Rosa Leo, Mrs. Marcus Gubbay and family, Mr. and Mrs. Selim Solomon, Dr. and Mrs. Ball, the Rev. Mr. Voysey, Mrs. Lewis Emanuel, the Misses Hudson, Mrs. Dufresne, Mr. Fred Marks, Mrs. and Miss Penso, Mr. and Mrs. Belilios, Mr. and Mrs. E. Sandeman, Miss R. Salaman, Mr. and Mrs. Charles Lisser, Mr. and Mrs. Ernest Salaman, Miss Ezra, Mr. Levine, Mrs. Bennett, Mr. and Mrs. Arthur Davis and Miss Davis, Professor D. A. Lewis, Mr. Alfred Davis, Mr. Edward Goodman, Miss Miriam Goodman, Mr. and Mrs. Nissim, Mr. and Mrs. A. Bremer, Mrs. Sydney Meyer, Miss Meyer, Mr. and Mrs. J. S. Haskell, Mrs. Mesritz, Mr. E. Durand, Mr. and Mrs. Jacobs, Mrs. Margetson, Mrs. Van Nierop, the Misses Mostyn, Mrs. Philip Cohen and daughter, Dr. and Mrs. Thorsby Jones, Mr. I. Abraham, Mr. and Mrs. Ronald Abraham, Mr. and Mrs. Kadoorie, Mrs. Lewenz, Miss Feilman, Miss Coulsell, and the Misses Wilman.

The Messrs. Harold and Walter Simon, Mr. Gubbay, and Mr. Evelyn David acted as stewards in the Synagogue.

The Brondesbury Synagogue.

Sir Marcus Samuel, Lord Mayor Elect, in his capacity of Chairman of the Dinner to be held on the 19th November in aid of the Building Fund of the proposed Brondesbury Synagogue and Religion Classes, has issued an appeal for £6,500 to complete the £11,000 required, the United Synagogue having promised a grant of £4,500. An excellent and centrally situated site and more than a mile from any existing synagogue, has been secured in Chevening Road. The proposed building will have seating capacity for 400 male worshippers, and a proportionate number of ladies' seats and suitable Class Rooms for children. Upwards of 150 residents (most of them not belonging to any synagogue) have expressed their willingness to join as members; but while it is admitted that the district can maintain a Synagogue and Schools, the £6,500 asked for cannot be collected without the financial support of the community. On the connection of suburban synagogogues with the dispersion of the Jews in the metropolis, the appeal states: "The promotion of surburban synagogues plays an important part in the solution of one of the problems that is absorbing national interest, namely, the diffusion of the over-populated hive of Jewish residents in the East End. No inducement to separate them from their present squalid surroundings seems to avail, unless they are first assured of a public place of worship, and the means of having their children instructed in Hebrew and religion. The healthy and growing district of Brondesbury, in which cheap and comfortable residences are available, has already attracted large numbers of the Jewish community, and only the foundation of a Synagogue and Religion Classes is needed to further this migration, and, in some measure, obviate the necessity for special legislation."

We understand that Messrs. N. M. Rothschild and Jews have promised a donation of £1,000 to the Building Fund.

Guy's Hospital.—Mr. Philip Hirschbein (elder son of Mr. and Mrs. I. J. Hirschbein, of 39, Beresford Road, Canonbury), has gained the Second Arts Entrance Scholarship of £50 at the above hospital. Mr. Hirschbein, who distinguished himself in the examination, was educated at Dame Owen's School, Islington, where he held an Hickson and Starling Exhibition for the past five years.

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Additional help is very urgently needed to carry on this great and ever-increasing work among the poor of the EAST END.

This Hospital is very largely attended by the poorer members of the JEWISH COMMUNITY.

HENRY T. DUDLEY RYDER, *Secretary.*

Jottings from South Africa.

[FROM OUR CORRESPONDENT.]

The Zionists' Mass Meeting at Johannesburg and Lord Milner.

An advertisement liberally displayed in the local press, both in Yiddish (Hebrew characters) and English, invited Zionists to be present at a meeting convened by the South African Zionist Federation, in order to hear Lord Milner's message to the Jews of the Transvaal, and a message from "Our Chief," Dr. Herzl. The greatest publicity having been given to the announcement of this meeting it was but natural that a very large number of Zionists and interested listeners gathered at the Freemasons' Hall, Jeppe Street, on the 7th September, at which Mr. Sam. Goldreich, the President of the South African Federation, occupied the Chair. It was a remarkable sight these hundreds of Jews, young and old, from every part of the globe, the phlegmatic bespectacled Teuton rubbing shoulders with the keen-featured American, while the well-dressed and neatly-groomed English Jews for once fraternised with their less fortunate brethren from other climes. The platform itself was occupied by about twenty-five gentlemen of all callings and of all ages, and the whole assemblage created an impression that it was deeply imbued with the national idea to which it had pledged itself. After the Chairman had delivered his address, a number of other Zionists were called upon to speak on behalf of the "cause," and as most of these gentlemen addressed the meeting in Yiddish, it was almost impossible for the uninitiated to follow their voluble and quick utterings. Others again addressed the assemblage in English, and if the sentiments of all speakers can be taken at their full value, and this certainly appeared to be the case, then Zionism in this city has gained a strong and lasting foothold. It must be stated, however, that only partisans of the movement were called upon to express their sentiments, no discussions took place, nor did the Chairman offer any explanation on questions which might not have appeared quite clear. Mr. Goldreich also touched upon the Education Question and he condemned in severe terms the attitude adopted by our communal leaders, who, with a few exceptions, were conspicuous by their absence. The Government's action in taking over the Jewish School was acknowledged in most appreciative terms; while our philanthropic institutions received their full meed of deserved praise at the hands of the head of the Federation. Anti-Zionists did not receive fair treatment on the part of Mr. Goldreich, they were condemned *en bloc* as a "bad lot," but the very institution, a common platform for the ventilation of grievances, to which the speaker referred in grateful terms, as now existing at the Annual Congress, is denied to Johannesburg Jews. The Jews of the Transvaal are expected to assist and to pay, but are apparently not expected to have an opinion of their own on the question. The local press treated the meeting and its objects in a very sympathetic manner, though it professed astonishment at the suggestion that the High Commissioner was not well disposed towards the Jews. His Excellency's assurance with reference to the Government's policy towards aliens was a foregone conclusion, and one which was expected as a matter of course. Lord Milner's personal opinion, however, of the Jews, as a race and as citizens, is in my opinion of much greater importance. The High Commissioner's letter was received with loud and prolonged applause, and its contents will make the Jews of South Africa, if it were possible, even more sympathetically disposed towards His Majesty's representative than they were before. Mr. Goldreich's statements as regards local requirements are interesting, and it now remains to be seen whether the good things which he promised will be carried out. Hitherto, local needs have been persistently ignored by our Zionist friends; the admission of such requirements is an achievement and a step in the right direction. The proceedings terminated with the usual vote of thanks to the Chairman and a prayer for King, Queen and Royal Family and the High Commissioner. In view of the importance that naturally attaches to Lord Milner's letter, I send it to you in full, premising that it was called forth by a letter calling attention to a rumour that foreign-born Jews would not be allowed naturalisation :—

Sunnydale, Pretoria,
11th July, 1902.

Dear Sir,—I beg to acknowledge your letter of the 5th July, I have to thank you for giving me the opportunity of removing what appears to be a serious misunderstanding. Whatever the conditions of naturalisation which may be laid down by law in this Colony, it is quite certain that they will not contain any discrimination against Jews, whether of Russian or other origin. It is equally certain that in any Franchise Law which may be passed, no distinction based upon race or creed will be made between one white man and another. All British subjects will be treated alike, and whatever may be the qualifications for the franchise, they will have no reference to a man's religion or previous nationality. The decision of these fundamental questions will not rest in my hands or of any other individual. It cannot be decided except with the sanction of His Majesty's Government. If I speak confidently on the matter, it is because I know that the principles which I have indicated are part of a long-settled policy, universal throughout the Empire, from which no British Government would think of departing. As far as I am personally concerned, any such departure in the Colony would be entirely repugnant to my convictions and feelings. Equally repugnant to me is anything like an ungenerous attitude towards Jews of foreign origin, who are either already resident in the Transvaal or may be intending to enter it. As regards the latter, I should regard with some apprehension any sudden influx of a large alien population, whencesoever coming in and howsoever composed. But my feeling on this point is based on economic and social conditions which have nothing to do with the religion or the nationality of the incomers. I have no prejudice against Jews as Jews, and I cannot think what has given rise to such an idea. Some of the best people I have ever known, some of my closest personal friends are Jews, and Jews intensely devoted to their race and religion. I have known the Jews as excellent colonists at the Cape, industrious, law-abiding and thoroughly loyal. Why should I expect the Jews of the Transvaal to be different? Please disabuse the minds of your friends of the idea that there is any "Medievalism" about me in this matter.—Yours faithfully,
MILNER.

The statement published in a contemporary to the effect that the Rev. Dr. Gollancz had declined an informal "call" made by the President of the Johannesburg Hebrew Congregation places this body in a most unenviable position, viz., of being without a spiritual leader since June 1901, and thus for the second time the High Festivals are approaching without a Rav to guide and to beautify the services. The responsibility which the Committee of this, the most important congregation in South Africa, have taken upon themselves is a very grave one, and cannot create that good impression upon our Christian friends which the present Parnass, on the occasion of the last general meeting, desired to convey to his listeners as being so essential to our religious and social standing as Jews. The difficulty, if indeed it can be termed a difficulty, would have been overcome months ago if suitable gentlemen in Europe and South Africa had been approached privately as to their willingness to accept the position, in which case applications could have been considered on their merits, and an appointment effected. The stipend, exclusive of free residence, is £1,000 per annum, which, with emoluments, should reach easily a figure not far from £1,500 per annum.

W. S.

Cape Town.

The Rev. A. P. Bender, on returning to Cape Town after his holiday in England, was presented with addresses of welcome by the Ladies' Jewish Association and the Jewish Boys' and Girls' Guild. Mr. Bender in reply, said that since he had come amongst them—some seven years ago—the friendship between minister and congregation had become cemented and strengthened year by year. He had received every support from his congregation in the general advancement of the community, and he hoped that the feeling which existed at present would become more and more manifest. He was greatly indebted for the honour they had done him that evening, and he hoped at least to prove that he was worthy of their respect. The reverend gentleman also thanked the members of the other communities who were present, and hoped they would all work together for the general welfare of the city in which they lived.

The Zionist organ, *Die Welt*, publishes a communication from Cape Town, that the South African Central Zionist Office there has been authorised by the High Commissioner to sign the recommendations as to the character of applicants for permits to go to the Transvaal, before such permits can be issued. These certificates of character are generally given by Consuls, but in the case of Russian Jews there would naturally be a difficulty in obtaining these documents.

The Jews' Free School Cadet Corps at the Mansion House.

The Cadet Corps of the Jews' Free School (the only Cadet Corps attached to an Elementary School in the Kingdom), was entertained by the Lord Mayor and Lady Mayoress (Sir Joseph and Lady Dimsdale) to tea at the Mansion House, on Wednesday afternoon. The invitation dated from the opening by the Lady Mayoress of the bazaar in aid of the Finsbury Park Synagogue at "The Poplars," Seven Sisters Road, on July 1st last, when the Corps furnished a guard of honour. The lads fell in at the School, and marched by way of Bishopsgate Street and Threadneedle Street to the Mansion House, special facilities for their progress being afforded by the police. Mr. L. B. Abrahams, Headmaster and Captain of the Corps, was in command, the drum and fife band being in charge of Mr. T. Jarvis, instructor. The Corps arrived at the Mansion House simultaneously with the return of the Lord Mayor, Lady Mayoress and Sheriffs from the distribution of prizes to the City of London School for Girls, and a large crowd had assembled at the entrance in Walbrook when the lads entered. The Corps formed up in the Egytian Hall, and on the entrance of the Lord Mayor, accompanied by the city officers, the Lady Mayoress, and Miss Dimsdale, the Sheriffs and ladies, a salute was given, and the ranks were inspected by his Lordship. The lads then went through (under command of Sergt.-Major M'Carthy), several exercises in physical drill accompanied by the band, and their smartness called forth the applause of the spectators. At the conclusion of the drill a bouquet was presented by Philip Levy the youngest member, to the Lady Mayoress, who addressed a few gracious words of thanks to the young delegate of the Corps.

The Lord Mayor, then addressing the lads, said that it afforded the Lady Mayoress and himself great pleasure that the Corps had come to partake of tea with them. It was pleasurable to them to witness the exercises, which evinced a high state of discipline, for without discipline and recognition of authority no individual or body of individuals could hope successfully to pass through life. He asked them to study history and they would see that great nations such as the Romans and the Greeks had decayed through this want of recognition of authority. He would impress upon them that the secret of life lay in obedience to the laws of God and the country in which they lived. Their Creator had been very good to them. He had given them a haven of safety. He had given them a thorough education, and they belonged to the oldest religion in the world. Their first duty was to their Maker and then to their motherland. It was a very pleasing moment to the Lady Mayoress and himself, and he much regretted that the little memento of their visit which he desired to present them was not there, but he intended forwarding a Coronation medal to every member of the Corps, which would serve to remind them in after life of the present historic year, and of their reception by the Chief Magistrate of the City in which they lived.

Mr. L. B. Abrahams said that he would like to say a few words in response to the charming address they had just heard from His Lordship. They were deeply grateful to His Lordship and the Lady Mayoress for their kindness in extending to them the invitation. The honour was paid not only to the Cadet Corps, but to the whole School. When they reflected on the sufferings undergone by their brethren in other countries, the were the more grateful for the liberty and the consideration shown them in England. Mr. Abrahams concluded by calling for cheers for the Lord Mayor and Lady Mayoress, the Sheriffs, and Miss Dimsdale.

The Chief Rabbi and Mrs. Adler entering the hall were received by the Lord Mayor with a few cordial words of welcome, and Dr. Adler replied, emphasising the gratification felt by the Management of the School for the honour shown them, and expressing the thanks of the Jewish community for the many marks of courtesy and consideration shown by the Lord Mayor during his term of office. At the call of the Lord Mayor, cheers were given for Dr. and Mrs. Adler, and the national anthem was played before repairing to tea.

Tea was served in the long parlour adjoining, the Lady Mayoress and Miss Dimsdale supervising the arrangements made for the entertainment.

After tea the Lord Mayor requested Mr. Abrahams to allow the Corps to march past the front of the Mansion House with the band playing. This was done, and the Lord Mayor, Lady Mayoress and Party stood on the balcony and acknowledged the salute as the lads marched past.

Jews' Free School Old Boys' Guild.—The Annual General Meeting of this Guild was held on Sunday at the School, Mr. L. B. Abrahams, the President, in the Chair. The Hon. Secretary submitted the report and balance sheet, which were adopted. It was suggested by Mr. L. G. Bowman that the subscription be altered to 2d. per month instead of 4d. as hitherto. This was agreed to unanimously. The following officers were elected for the ensuing year :—President, Mr. L. B. Abrahams ; Vice-President, Mr. L. G. Bowman ; Treasurer, Mr. M. J. Heilbron ; Hon. Secretary, Mr. Mark Cohen ; Assistant Hon. Secretary, Mr. W. Price ; Committee, Messrs. M. Davis, S. Polack, A. Myers, S. A. Aarons, J. Pou, D. Michaels, S. Butchinsky, H. Konefsky, S. Rosenthal, S. Brodetsky, M. Groship and H. Luberoff.

Walthamstow and Leyton Synagogue.—The Sabbath Classes in connection with this Synagogue are under the direction of Miss Lightman, who gives her services gratuitously.—The marble tablets placed in the Synagogue were made by Mr. A. Van Praagh, of Sclater Street, Shoreditch, who himself presented one of them.

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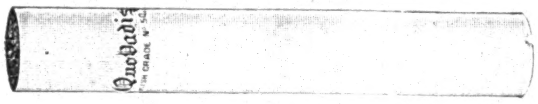

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The JEWISH CHRONICLE

LONDON: FRIDAY, OCTOBER 10, 1902—5663.

Dr. Nordau on Zionism. The article on Zionism which Dr. Max Nordau contributes to the *International Quarterly*, is not a very dignified performance. A gentleman of his authority and position might well be expected to refrain from mere vilification, while there is something peculiar and incongruous in a journalist like Dr. Nordau speaking of "pitiable paid scribes." There is surely nothing more disgraceful in being a "paid scribe," than in being a paid clergyman, or a paid Prime Minister, and Dr. Nordau must know that this is not the way to win recruits and swell the Zionist army. In the purely argumentative part of his address we are told, with some truth, that the question of Jewish nationality excludes for ever the possibility of an understanding between Zionists and non-Zionists. In the sense that anti-Zionists do not hope for salvation from the creation of a tenth-rate Jewish satrapy living on the sufferance of a band of earth-hungry Powers this statement is perfectly correct. The cry for a Jewish flag is, as Dr. Nordau rightly argues, the product of two impulses from without—the principle of nationality and the anti-Semitic movement. But anti-Semitism is, after all, itself but a product of the national spirit which "for half a century ruled thought and feeling in Europe." What Zionists contend for, consequently, when they demand the development of Jewish nationalism, is that our race should be infected with the very disease from the effects of which in others it is suffering so severely. It is a sort of perverted political homœopathy, which is likely to find no more general acquiescence than does the real homœopathic cult in medical science. Excluding the purely nationalist propaganda, however, there is a great deal in respect of which an understanding between Zionists and anti-Zionists is not "for ever excluded." Several of the things enumerated by Dr. Nordau as the component parts of the Zionist programme engaged the attention and energies of Jews long before Dr. Herzl raised the Zionist standard. Such things as the "settlement of Palestine by Jewish agriculturalists and artisans," and "the strengthening of the Jewish self-respect," are old political acquaintances, so to speak, and their achievement, being the exclusive aim of no one section, may well unite all.

The Brondesbury Synagogue. The appeal on behalf of the proposed Brondesbury Synagogue, which we print in another column, should commend itself strongly to the approval of the community. The Synagogue is to be planted in a district which contains a growing Jewish population. Hitherto, the two synagogues already existing in the neighbourhood—the St. John's Wood Synagogue and the Hampstead Synagogue—have been found amply sufficient, but these are now full, and many of the members are actually without seats. Latterly, a considerable number of poorer Jews have been attracted by industrial reasons to the neighburhood. The once indifferently developed suburbs of Kensal Rise, Harlesden and Willesden are becoming filled with factories, and, naturally, where the hive of industry is, there the Jew—always a busy bee—may be found. A fair number of our brethren are already employed in the neighbourhood; some of them in the building trade, for instance. But both of the two synagogues before referred to, even if they were not full to overflowing, are too distantly separated to be easily accessible to them. The Hampstead Synagogue, for example, is more than a mile from Brondesbury; while the St. John's Wood Synagogue is almost two miles away from the district referred to. The Jewish workers in North-West London are thus driven to live in the crowded East End, and forced to travel to and fro daily between their homes and their work, with all the loss of time and money that that involves. It is largely to fill this gap that the new Brondesbury Synagogue is projected.

Its Significance. Towards the cost of creating this House of Worship, £4,500 has been lent by the United Synagogue, which is thus making a new departure in setting up a synagogue outside the London County Council and School Board area. There yet remains to be collected some £6,500 before an immediate start can be made, and the early completion of the synagogue effected. The sum is not a very large one, and can hardly be considered beyond even the sorely-taxed resources of our community. There are several business-like considerations which should ensure a prompt and sufficient response to the appeal for help. The first of these is the fact that the synagogue, once erected, will be self-supporting. The community is not invited to turn on another financial tap constituting a perpetual drain on its resources. The appeal possesses the blessed virtue of finality, and will not recur. The second consideration is that one hundred and fifty Jews, already resident in the neighbourhood and prepared to take seats in the new synagogue, at present belong to no synagogue at all. This is one of the hard little facts which we cannot possibly ignore. We cannot allow a community to grow up in the suburbs with no more spiritual equipment than if it were a camp of heathens. Finally, there is a question of supreme importance involved in the establishment of the Brondesbury Synagogue; we mean the question of Ghetto dispersion. Most of us have made up our minds that the East End aggregation must be, if not broken up, at all events prevented from swelling to still more unwieldy bulk. But we cannot hope to achieve this desirable purpose till we have established, in the suburbs, synagogues which our brethren may attend, and schools to which they may send their children. Hence the urgent and pressing necessity for helping such movements as that of the Brondesbury Synagogue, the promoters of which have anticipated its opening by establishing Hebrew and Religion Classes that have just started a second session with an increased number of pupils. We do not need to labour this point. The Jew who does not see the reasons for dispersion all around him—in the Press, in Parliament, in the council chamber, in the street—must be incurably blind to the signs of the times and beyond the eloquence of angels. We are thankful to say that the community has not been backward in the provision of suburban synagogues and schools. Notting Hill, Stoke Newington and Walthamstow are sufficient proof of their readiness in this respect. We earnestly hope that Brondesbury will form yet an additional item in a record of generosity which is essentially one that "blesseth him that takes and him that gives." There is a special reason why the community should make the dinner on behalf of the synagogue an unquestionable success. This lies in the fact that the Chairman will be the new Lord Mayor, Sir Marcus Samuel, who will thus signalise the early days of his Lord Mayoralty by presiding over a Jewish function. It would be a graceful thing to ensure that Sir Marcus—the last Jewish Lord Mayor there is likely to be for some years—should be adequately supported in his appeal for the Brondesbury Synagogue.

The Day of Atonement. Whatever may have been the origin of the Day of Atonement—whether, as we have always been taught to believe, its institution dates from Moses, or whether it was introduced subsequently to the time of Ezra, as the higher critics teach—there is no queston of the place it has come to hold in Jewish affections. As Dr. Margolis remarks in an article referred to elsewhere: "No matter how much else has fallen into desuetude, so strong is its hold on the Jewish conscience that no Jew, unless he has cut himself entirely loose from the synagogue, will fail to observe the Day of Atonement by resting from his daily pursuits and attending service in the synagogue." It may safely be affirmed that the influence of Kippur on the maintenance of Judaism has been incomparably greater than of any other religious institution. No other day in the calendar—not even Passover with its hoary

memories and picturesque rites—appeals so irresistibly to the Jewish heart. All types and classes—the most indifferent equally with the most observant—come under the power of its mystic spell. Unlike other fasts and festivals, Kippur commemorates no event in Israel's wondrous story, yet its liturgy is framed so as to recall many a pathetic remembrance of the happy days of old when the Temple stood in all its proud glory. But the Day of Atonement transcends in importance all other institutions, because it addresses itself not to the members of any particular creed but to mankind at large. Its message is for all men, telling of the Divine justice and mercy which rule the world, and how these two apparently conflicting attributes may be harmonised by the force of human repentance. And the cardinal principles of Judaism are rooted in the institution of Kippur. Judaism teaches the doctrine of individual responsibility. Every soul must work out its own salvation. No one can mediate between it and God. An ordinance which enforces these fundamental truths can never grow obsolete. Whatever evolutions human thought may undergo it can never get beyond these first principles. Hence, the observance of the Day of Atonement will always retain its hold upon the Jewish conscience. Nay more, it must in time appeal to the whole world.

The Jews of Galicia. We publish to-day the first of three articles on the Jews of Galicia written by Dr. J. S. Füchs, the Editor of *Hamagid*. The tale Dr. Füchs has to tell is a tragic one, and he tells it with a directness and a vividness that are particularly impressive. The plight of the Galician Jews is almost as pitiable as that of their Roumanian brethren. His articles come as a reminder that the Jewish question is not limited within the confines of the frontiers of a single country, and that it is not only with Governments that the Jewish people has to contend. Active persecution and their own lethargic indifference as the result of past oppression have been the main causes that have brought the Jewish inhabitants of Galicia to their present deplorable condition. It is not necessary to dwell on all the painful details of the picture, but some instruction may be derived from a consideration of the measures that are necessary, in Dr. Füchs's opinion, for the mitigation of the distress that is here revealed. We are told that help from without can be but of little avail, and that organisations commanding millions of money have been powerless for good. Dr. Füchs says that the Jews "must pull themselves together and help themselves." That strikes at the root of the whole matter. What is needed is an awakening of the Jewish consciousness, a concentration of energy, by the generation of which the pressure from without may be relieved. As Dr. Füchs said at a meeting reported elsewhere, the Jewish people "has to fight for the removal of the moral and intellectual restrictions imposed upon it." To look upon all the misfortunes that befall the Jew as the act of God is a fatalism as dangerous as it is irreligious, and its elimination is one of the first tasks that lie before those who would address themselves to the solution of Jewish problems.

"Subordinate Patriotism." The speech on Patriotism delivered by the Prime Minister at Haddington, recently, dealt, in one part, with a subject which has a very real and pressing interest for Jews not only in this country but throughout Europe. Mr. Balfour was referring to the love of race which often exists side by side with absolute loyalty to the nation of which that race forms a part; and he spoke as follows:—

> What is the great difficulty which besets the path of the great nations of the world, the great stumbling-block which is embarrassing their statesmen and causing anxiety to all those who look into the future? It is this—that every great Empire is and must be made up of heterogeneous elements, elements which either for historical reasons, or for geographical reasons, or for religious reasons, or for political reasons, have elements within them which lead—I will not say to separation—but to the diminution of that feeling for the country as a whole, for the Empire as a whole, which is, after all, the only possible condition of great national health and prosperity. On the other hand, if by any series of events, military or revolutionary, all these ancient landmarks are destroyed and a general levelling-up takes place, then I think you have the opposite danger. You have too great an equality, too great an absence of those variations which are of the essence of a full concrete and healthy national life, and you lose as much on the one side at least as you gain upon the other. The difficulty is to touch that happy mean by which the subordinate patriotism may exist, may flourish, may grow exceedingly, and yet may never be allowed for one moment to interfere with the larger patriotism which is the essence of the life of every great Empire.

Here, Mr. Balfour indicates, in wise and statesmanlike terms, not only the difficulty which exists, though not (so far as the feeling for the country as a whole is concerned) inevitably, among several of the nations of Europe, but also the misfortunes which the perception of that difficulty has incidentally inflicted on the Jewish race. It is the desire for a "general levelling up"—for ethnological uniformity, and the elimination of every "foreign element"—which has been responsible for the greater part of the misery suffered by Jews in latter-day Europe. German philosophers lent a pseudo-scientific air to this theory of a pure nationality, and from Germany the mischievous notion spread itself over nearly all the rest of the Continent, from which, as a French writer has it, the Jew was bidden to begone, "not in the name of the Cross this time, but in the name of his forefathers, Isaac and Jacob." Mr. Balfour, sees through the thin veneer of political science with which the German mind clothed this pernicious principle. The "one nation, one race" theory, as we may call it, would give "too great an absence of those variations which are of the essence of a full, concrete and healthy national life, and you lose as much on the one side as you gain upon the other." The American writer, Emerson, expressed the same truth many years ago, when he said: "The best nations are those most widely related; and navigation, as effecting a world-wide mixture, is the most potent advancer of nations."

Mixed Nations. It would almost seem, indeed, as though the misshapen patriotism desired by the German anti-Semites were about to perish in its own home. For the Kaiser, speaking in Posen a few weeks ago, and dealing with Polish grievances, remarked (after a reference to the mistaken fear of religious intolerance) "the second misapprehension consists in this, that the fear is kept alive that racial peculiarities and traditions are to be extirpated. That is not so. The Kingdom of Prussia is composed of many races who are proud of their former history and their individuality. This, however, does not prevent them being first of all good Prussians. It should be the same here. Traditions and recollections may live in peace, but they belong to the past. This day I recognise only Prussians." In these words we surely have a complete repudiation by the highest power in the German Empire of the baneful theory to which we are referring. Practical statesmen that they are, Mr. Balfour and the Kaiser both of them feel that "the feeling of subordinate patriotism . . . in no way militates against the larger patriotism," while the British Premier even goes so far to declare that "subordinate patriotism is one of the most valuable which we possess." We hope these speeches indicate that the old delusion which produced the persecution of the Lutherans in the Baltic provinces, as well as of the Jews elsewhere, is dead. It never had any real basis in fact. Nowhere in Europe is there a nation sprung from a single stock. The French are a blend of Gauls, Cymry, Iberians, Romans and Teutons. The Germans are crossed with Celts and Slavs. The Russians are a hotch-potch of Scythians, Sarmatians, Slavs and Tartars. The United States is a wonderful mosaic of different races; while Defoe said, in a scornful moment, that "the Englishman was the mud of all the earth." The sooner superficial thinkers cease to prattle of homogeneous nations, the better for the peace of the world in general, and the Jews in particular.

LOST OPPORTUNITIES.

A "KOL NIDRE" THOUGHT.

The solemn opening of the fast, the thrice-intoned invocation known from its first words as the Kol Nidre, is an emphatic reminder of the fickleness of the human character. Year by year the Kol Nidre is an admission that the hour does not make the man. For, in essence, the Kol Nidre prayer implores the divine indulgence in behalf of men's promises, rash simply because they have been left unfulfilled. Under the spiritual glamour of the Day of Atonement, our natures wound up to an unusual pitch, we see and feel more clearly the heights to which the soul may soar. We form great resolves, not always expressed in words, for the set liturgy holds but the smallest and the least of our heart's longings. Then the year comes round, and we find ourselves at the best where we were; the night's resolves forgotten, the day's opportunities lost.

It is true that, to many, great opportunities never seem to come. Humdrum lives present few heroic moments. But to give way to this line of thought is to abandon Judaism. Judaism stands for the hallowing of the humdrum. It holds that life contains nothing trivial, that acts are important only in reference to the inspiring motive behind them. The presence of God in our daily doings makes those doings godly. Judaism therefore warns us that no man may assert that he lacks opportunities of greatness, of devotion, of nobility.

This is as much as to say that the real value attaches not to spasmodic heroism on great occasions, but rather to that constant heroism which rises superior to the lowering influence of the daily and hourly pettiness of life. Judaism will have the whole man: his whole mind and heart and soul. It has won its martyrs, but though it knows how to honour these, still more does it honour those who live and move for an ideal under unheroic stress, who are holy in their business and in their family relations, who do naught base for they do everything in the presence of God.

Hence this curious anomaly. The Day of Atonement is but a day, it makes a special appeal, yet it tells us that it is useless if it be but a day, if its appeal remain only special.

The Kol Nidre prayer runs through the whole vocabulary of vows and promises, every term, every synonym, every possible variation of phrase—all these are accumulated in Oriental profusion, and then it leaves us with the sad reminder that we used every word last year and to little effect, for here again we stand, saying the same things, making the same promises, with the same readiness to forget. And why? Because we are strange to the genius of Judaism, because we are not in our heart of hearts true to its fundamental call. Judaism is a discipline as well as a creed and an ideal. Emotional aspirations towards goodness must be translated into practical acceptance of duty. Judaism does not admit that the freedom of the spirit can be won except by obedience to law. Law it is true is external. But the external forces of discipline and law are needed to give expression and effect to the internal sense of God's presence. There would be fewer self-reproaches if there were more self approaches, approaches to the true self, made along the path of obedience to a law higher than the law of self. Herein consists the greatest of our opportunities, a hard enough opportunity, but Judaism makes it easy for us. Self-surrender, obedience, acceptance of discipline—the modern world has lost the meaning and reality of these things. Yet Judaism offers them to us with open hand. Let us take the gift, let us render loyal homage to the Giver, and Kol Nidre may next year find us glad with the joy of opportunities found.

I. A.

Fragments from a Yom Kippur Symposium.

"Fortunate they who beheld these things; verily only to hear of them afflicts our souls."

The "Abodah" was over, but there still lingered a strange air of antiquity, as if it had wafted into our East End synagogue a subtle breath of the incense it had so lovingly described. Once again we saw the Atonement, and the scarlet thread become white as snow, and the people convey the High Priest home rejoicing. Yes; we followed it all with our mind's eye, we were amidst the fervent crowd—in it, yet not of it, for sacrifices and burnt-offerings are no longer of our world. Chapters in our race's childhood no more to be re-lived than the chapters in our own; to be looked back upon, through a hundred generations, with no less tenderness and no more disdain . . . . .

By a curious transition, there rose up in my mind the reminiscence of a vast hall filled with people and a worship whose lineal descent from our own we can but qualify with the "bar sinister." It was after a powerful address by "the General;" and a Hallelujah lass of strikingly earnest features had singled me out as one of the few unregenerate remaining.

"Will you not bend the knee and be saved, brother?" she pleaded.

"I fear mine is a hopeless case," I answered gently.

"Nay, don't despair," was the passionate, unlooked-for, reply. "I myself was just as bad at one time."

How should I argue with her fiery enthusiasm?

"It's of no use," said I with a final shake of the head, "my ancestors settled it for me long time ago."

"Oh, never mind your ancestors," cried the poor girl with a painful fervour—yet was she not rich enough in the light of the faith that had brought repose and hope into her life? And one felt a pang of regret to see her depart sad and unsatisfied.

"Never mind our ancestors!" How easy it sounds—almost as easy as "Don't worry!" far easier than "Don't breathe!" Alas! my poor girl, but they will not let us alone—these terrible ancestors. By every drop of our blood, by every fibre of our nerve, by every thought in our brain, they unceasingly assert their sway over us. In vain we cry out to them "You were wrong—we are the children of the new century, haunt us no more!" but they will not be exorcised.

"Wrong indeed we may have been, but we begat you—we *are* you—and in a brief space you and your errors must needs be of us." . . . . .

I had been in synagogue long enough, and it was time to get a breath of fresh air. I wandered outside into the courtyard and found myself in the midst of a group of young men.

"The very fellow we want," cried Edwards as he saw me. "He's as fromm as they make 'em nowadays. Come and be *advocatus Dei*."

"If it's a question of canonising you," I replied. "I throw up the case at once."

"No," said Clemnitsky gravely, "it's quite another thing. Here are five of us asking each other why we are idly standing here, while our fathers and grandfathers are praying away inside with a devotion we envy but cannot share. We are discussing what it is in us that fails to respond to the prayer-book or what it is in the prayer-book that fails to arouse any fervour in us."

"Regarding ourselves, as we do, as the intellectual élite of the congregation," chimed in Mackenzie.

This was only said three parts in jest; yet perhaps it was more than three parts true. It would have been difficult to select another such five from the rest of the assembly inside.

Edwards had just completed a brilliant University career, and Barron, his old friend and college chum, would have probably done quite as well had he felt the same spur. Clemnitsky, who, a dozen years before, had arrived in London a barefooted alien boy, is now a rising engineer, while Gorlitz, whose similar plight was of much more recent date, is one of the principal draughtsmen on our best illustrated weekly. Mackenzie is only a working shoemaker, yet he can hold his own with any of them.

"Fact is, we don't understand the language," said Barron. "Our fathers do, and that makes all the difference."

"Quite wrong," retorted Gorlitz; "if you fellows understood what it was all about, you wouldn't come at all. And I make a present of the argument, for all it is worth, to those of you who object to the introduction of English into the service."

"Gently, gently," said Edwards, looking round in assumed alarm; "fancy Gorlitz among the prophets! But there's a good deal in it. The emptiness and inadequacy of the whole thing is what repels me. Of course, the Supreme Power is far more above us with our modern conception of the universe than the old writers ever dreamt of. Why shouldn't the prayers be revised so as to be more in accordance with our present-day notions?"

"You people have become too matter-of-fact—that's the crux of the whole matter," said the shoemaker, sharply. "The service leaves you cold because you are children of an age of prose. You can no longer appreciate poetry in your native tongue; how, then, should the gorgeous Eastern imagery appeal to you?"

"Edwards would like the prayer-book revised once a year by a Committee of the British Association," suggested Barron with a smile.

"What's the difference by what means you get there, so long as you arrive at last?" asked Clemnitsky wearily. "My own opinion is that one form of worship is as good as another, and that so long as we avoid quack remedies each man should suit his own spiritual digestion."

"Hear, hear," said Edwards, "and one can no longer, at this time of day, maintain that the world was created for the benefit of a particular people, any more than that the rest of the universe was created for the benefit of our little world."

"So Judaism is played out?" I asked, after a slight pause, "and may not even make a last Will and Testament?"

"By no means," replied Edwards quickly. "Heaven forbid! Just as when heat passes from one body to another, something is yet lost—the *entropy* of the system is increased—so when an enthusiasm, a nationality, is thrown into the common stock, there must yet be a certain loss to the world."

"Thank you," said Mackenzie. So humbly that not one of us could refrain from laughing.

"What's entropy?" whispered Gorlitz to me.

I shook my head. "Tell me your associations and I will tell you who you are. It's one of his shop terms."

"The only parts of the service that really send a thrill through me," said Clemnitsky dreamily, "are the great confessions of sin and of faith. Then only can I drag my own individuality from its eternal self-consciousness and feel at one with the spirit of my people; content to add my feeble flicker to the great wavering flame of the world's mother-faith. After all there's something in it," he ended half apologetically, "we are not all base materialists even yet."

"The very thing I tried to impress on Dr. G.," said Barron smiling, "when he mentioned he had been quite mystified at the number of shops closed in the East End last week, until he learned it was our New Year."

"'Shews we are not all materialistic money-grubbers, eh Doctor,?' said I."

"'Shews you make enough out of us all the rest of the year,' he growled, 'to be able to do it.'"

There was a laugh and then a brief silence, which was broken by the sober Gorlitz.

"You know I hadn't been to Shool for years until I became a Zionist—" he began.

"Don't see the connection," interrupted Mackenzie.

"Read the English side of your prayer-book," retorted Gorlitz, "and you will. That's what I've been doing myself these holidays, and I've been marvelling at the simplicity of the theory of Account-books and Celestial Sessions. A scoffer might ask, too, which, is the Day of Judgment—the first or the second day of Rosh Hashanah? And what about those poor folks whose time is up between then and Yom Kippur? Will the Rav kindly explain?"

"Rav" was meant for me. I had acquired the nickname from my supposed vast store of Jewish learning; which was often productive of amusement, occasionally, I confess, of embarrassment.

"Our sages teach," said I, hesitating, "that it is only an allegory, and that judgment takes place equally every day in the year."

"Confound you," burst out Gorlitz almost angrily, "there you are with your allegories again! I doubt whether you really believe any more than I do."

"Some of these fromm people," said Edwards approvingly, "seem to have a blind spot in their brain, which prevents them from looking facts squarely in the face. Pity we've no monasteries."

"Haven't we got pulpits?" innocently insinuated the flippant Barron. But to my relief the remark missed fire.

"Two hours more," said Clemnitsky, looking at his watch.

"Have you ever thought," asked Barron, "how unequal the years are? If the law of averages holds good in sins, we ought to fast longer after leap years."

"Strange to say, the very reverse is the case," I explained, "for in such years Yom Kippur comes later in the autumn, and so is a shorter day."

"Do you know," said Clemnitsky, meditatively, "I used to take advantage of the day to take stock of my religious beliefs?"

"You're done early this year," said the shoemaker slily.

"Yes," replied the other sadly, "I have just been thinking if our ecclesiastical chiefs were to take a spiritual census, it wouldn't show any overcrowding."

"What does one believe and what doesn't?" asked Barron. "We never know until it's brought home to us. I used to imagine I believed in Noah's Ark, until I saw a picture of the embarkation in our family Bible."

"A year ago I believed in nothing," said Gorlitz, "now I believe in Zionism. Is it an advance—or a retrogression?"

"I believe in Judaism," said Mackenzie, simply, "and you can settle the details for yourselves."

"And for my part," I joined in, "I confess frankly that I am orthodox because I see no middle way—aut orthodoxy aut nihil."

These last few harmless words seemed to have rubbed Edwards' nerves the wrong way. He knitted his brows as he always does when he is terribly in earnest and is going to make a speech.

"Bravo!" he burst out excitedly, "you've hit upon a fine motto for our synagogue door. But don't forget the pendant on the other side: 'All thought abandon ye who enter here.' Orthodoxy or nothing! It is because our fathers saw no other alternatives that so many of our best were driven out from the fold—it is because we are too cowardly to look facts in the face that we let these same men hover uneasily on the border line to-day. Yes, our ancestors made a fence for the Law—and now we are all sitting on it."

"But what do you want?" I asked with an uneasy laugh. "Do you know yourself?"

"No, I don't!" he replied half defiantly, "except for one thing; and yet for that I would sacrifice all the rest. What I want is a little intellectual honesty on the part of our teachers, a candid attempt to grapple with the difficulties that beset any educated man to-day, who gives two minutes a week to thinking of the subjects they are supposed to teach. For instance, what is the official attitude towards the 'Higher Criticism'? All very well to put on your rose-coloured eye-glass and pretend not to see it; but it is something more than a mere hallucination to be conjured away with a sneer. What annoys me more than all is to hear our ministers talk glibly about Science when it suits them—I admit it is the more ignorant that prate the most—while, at the same time they are careful enough to fight shy of the only branches of Science that touch upon their province. They forget, or choose to forget, that they are allowing judgment to go by default—will they never understand that this attitude is more fatal to the true interests of religion than the most extravagant theories of the extreme critics? That from a painted hook can hang only a painted chain?"

"You remind me," interposed Barron, as the speaker paused to take breath, "of a curious paradox I heard from my cousin, who is at one of the Religion Classes. The few orthodox teachers there, he says, are the most liberal in their interpretation of Scripture, while it is those who are practically infidels that are the most rigidly conservative."

"Of course," asserted Edwards scornfully, "and he who runs may read the explanation thereof. It absolutely sickens me to think of the intellectual sloth, nay, cowardice, that blindly dares to pretend to guide the community. True, I was sharply rebuked only the other day. 'We have something better to do than to bother with idle speculations and ephemeral theories.' So perhaps I have misjudged you, perhaps even I have magnified your intelligence at the expense of your honesty. It may be, of course, that the great *practical* questions of the day are occupying your sleepless nights, that you are exhausting all your efforts in trying to solve the great Sabbath problem, for example, without cutting the 'not' of the fourth commandment. And that I was miserably mistaken in taking for your motto, 'La religion c'est nous,' with the gloss, 'Après nous le déluge.'"

How to answer this long intemperate tirade? Many things I might have said, but at this point we found ourselves involuntarily participating in a general movement towards the interior.

"You forget you are not at the Union now," was all I had time to say, "you will grow older by-and-bye."

And close upon this pregnant platitude came the deep voice of the Chazan, quickening—alike to ear and eye—the flagging fervour into its final and its sublimest phase:

"Happy are they that dwell in Thy house."

J.

The New Year Festival formed the subject of illustrated articles in several of our daily contemporaries.

PENITENTIAL MELODIES.

By the Rev. F. L. COHEN.

II.—KOL NIDRE.

The most familiar, perhaps, of all Jewish melodies, "Kol Nidre," can be taken to show the strength and the weakness of both the memorising and the improvising schools of synagogal melodists which were discussed in the preceding article. It may surprise many to hear "Kol Nidre" spoken of at all in connection with the improvisations of a melody-making Chazan, for probably no Hebrew chant would be sooner recognised as familiar by the average modern Northern Jew, from Siberia to California, than just the opening passage of "Kol Nidre." It certainly is so much a set air and definite tune, in its main outlines, as to be recognisable in every one of its varying forms. And the exquisite tenderness of these main outlines, as much as the solemnity of the occasion with which it is associated, will account for its being so much prized as to have preserved in actual use the old ecclesiastical formula with which it is linked, despite the ready weapon which the facility of misinterpreting the object and bearing of this formula gives to the foes of Israel. Even where the discovery—by Jews that the pervert to another faith is none the less held to remain a Jew, and by Gentiles that the Jewish convert whose conformity is due to pressure, legal or social, has a way of reverting to his ancestral notions—has induced Reform congregations to abolish the antique Rabbinical formula, yet the moving charm of these fixed outlines of "Kol Nidre" has usually led to the retention of the melody itself, either with some other text—Psalm ciii. or cxxx., or else a Hebrew *piut* from the "Yom Kippur Katon" service, or a vernacular hymn such as "O Tag des Herrn, du nahst!"—or even only as an organ prelude. And yet, with all this widespread recognition and treasure of the melody, who is there that, on entering a synagogue other than the one which he has been used to attend on the Day of Atonement, or on hearing a performance of "Kol Nidre," has not at once detected variations from the rendering to which he has been accustomed, and has lost some of his delight at again meeting the valued friend in his surprise at the change in that friend's features? Indeed, this variation in the details of the melody has this year led Professor Hans Koessler, of the Royal Academy of Music in Buda-Pesth, to put forward a special "critical" edition of the "Kol Nidre." It is published by the *Süddeutscher Musikverlag* of Strasburg (whose copyright the version remains for all performances save at worship) and is entitled *Kol Nidre, nach zahlreichen Ausgaben kritisch revidiert und gesetzt für eine Singstimme mit Klavierbegleitung* (also *für eine Solostimme mit gemischtem Chor*). Professor Koessler mentions in his trilingual Preface that when arranging a choral concert with music of the various faiths and races, he desired to present also the venerable and celebrated melody of "Kol Nidre." But whilst seeking for a good edition, he became convinced how little the transcriptions at his disposal agreed with each other. So he went farther into the subject and procured the local variants of "Kol Nidre" from twenty different places. He found that the first part of the melody showed the greatest agreement in the different versions, but in the second part he discovered transformations of the greatest diversity. With great care he endeavoured to separate the authentic from the arbitrary by thoroughly comparing the various renderings, and did not accept a single bar unless its authenticity could be proved, so the Professor puts it, by its occurrence in several transcriptions.

Such an endeavour on the part of an eminent musical critic deserves respectful examination. Professor Koessler writes that he anticipates that for all his care he will no doubt be accused of having acted arbitrarily, since every congregation boasts of being in possession of the true original "Kol Nidre." It is obvious from this remark that the Professor knows something about Jews; but it is almost as obvious to the student of Hebrew liturgical music that Professor Koessler does not know enough of the construction of the *Chazanuth*, and of its historical and technical developments, to justify him in critically determining the original version of an old synagogal melody. The methods of the modern "critical" school of Biblical commentators, who with so much confidence dissect the text into the various strata of its successive redactions, cannot be followed in the case of a melody of which only the essentials are in practice regarded as fixed, while the details are dependent on the personal taste, and, above all, on the vocal equipment, of the individual executant. How, for example, can Professor Koessler put forward as "critical" a version demanding exceptional technical skill on the part of the Chazan? He has obviously been misled into imagining that the transcriptions placed at his disposal represent local traditions, instead of the personal equation of the transcriber; and he has overlooked the circumstance that the ornamental passages, even when not chanted to any word, but only on a mere vowel, are an essential portion of the Chazan's individual interpretation of the text. Usually, when these are intricate, their effect as a whole is lost in transcriptions; and then only inadequate outlines are presented to mislead him who considers the dead written transcription rather than the living and varying rendering of the Chazan. Hence we get such errors as the strange phrasing of the melody, as of the Hebrew, in "*losch ririn*," and the selection of such infrequent musical phrases as the Professor has adopted for the last words of the text. These form an especially bad mistake, the phrases, though noble and beautiful, and of antique character enough, yet exhibiting quite an exceptional way of ending the "Kol Nidre." Indeed, they bring the melody to so indefinite a close that the critic himself has felt obliged to append to them, "as a peroration, for art reasons," the repetition of the first part of the traditional melody. Before leaving Professor Koessler's publication, one must, however, add that, apart from its critical pretensions, it is an admirable and worthy example of purely musical taste and skill.

To a certain extent, a more accurate impression of the construction of such a melody was arrived at by the late Professor Emil Breslaur, as one familiar with the actual rendering of synagogue melodies. He appreciated well enough (in his Berlin lecture, *Sind originale Synagogen und Volks-Melodien bei den Juden geschichtlich nachweisbar?* 1898) that the ornamental passages introduced by every Chazan, according to the measure of his capacity as a vocalist, are not the essential phrases of such old melodies. But because of the distinctly impoverished musical results and the disappearance of so many emotional influences when such individual variants are tranferred from the solo of the officiant to the accompaniment of the organ, as in Lewandowski's settings, he was scarcely justified in the belief that they could be dispensed with altogether. The impression produced on the hearer must largely vary with each hearer; and Professor Steinthal, at least, has voiced the dismay which the average Jew who is familiar with the traditional music of the Liturgy must feel at the growth of the tendency to present the mere skeleton groundwork of the old melodies, stripped of the rounded curves and delicately tinted integument with which the poorest of *Chazanim*, with the straitest vestiges of the most hackneyed *Chazanuth*, will at least attempt, for very decency's sake, to cover them.

Herein lies an artistic danger to be feared from the presence of the organ in the synagogue, that while it can only ennoble and beautify the choral singing, it may, whether as accompaniment or merely as interlude, succeed in crippling the freedom and so destroying the emotional vigour of the ancient Oriental style of singing still traditional among Jews of all the older rites. This style has rendered possible the transmission of such treasures as "Kol Nidre," because it has never tied down the officiant to rigid, stereotyped expression so long as he was capable of the least amount of personal interpretation. It has insisted on his retaining the liberty of improvisation, while it has, by the traditional outline, prevented him from losing himself in a vague and formless dissipation of meaning. While keeping him to the general outline developed by a long sequence of earnest and capable interpreters, it leaves scope for his personal contribution to the chain of tradition. And where, as in the case of "Kol Nidre," so sublime a result has been arrived at in the fabric, the boldest follower of the Polish impulsive style will not attempt to hide the noble groundwork with his own glittering embroideries, but will follow the design without attempting—as in his usual recitation—to improve on it. He will simply endeavour to present it, according to his lights, with more intensity of appreciation.

And, on these general lines, the groundwork itself must have been woven. For as William Wolf, the Berlin Choirmaster, admirably formulated in his and Cantor Marksohn's *Auswahl alter hebräischer Synagogal-Melodien* (1875), such melodies are essentially an intermingling of simple cantillation with rich figuration. So the very opening of "Kol Nidre" was what the earlier church musicians termed a "neuma," or soul-breath, an unarticulated utterance, literally a song without words, in which "the fervour of primitive devotion was considered to have a means of uttering transports of heavenly gratitude, joy and love, far beyond what words could tell." "It is indeed a jubilant sound, signifying that the heart conceives what it is unable to express" (Augustine on Ps. xxxii.). Some ancient Chazan of South Germany prefixed a wordless intonation of this kind, originally but one sighing note, to the very familiar Eastern declamatory phrase on which the words "Kol Nidre" are recited. Succeeding Cantors, filled with a sense of the solemnity of the occasion, strove to invest so reverential an introduction with a greater intensity, by introducing the broken breathings of awe and the gliding attacks of strenuous emotion between the few deep, soft, half-hummed tones into which, by a fall to the dominant, and rise thence again, the one note naturally soon extended. It was as if sighs and sobs alone could be uttered before the Chazan could bring himself to inaugurate the dread Day of Atonement. But though many may be capable of feeling this, few are skilful enough to express it adequately; and hence it is that we find many parallel versions of the first section of the "Kol Nidre," more or less elaborate, but equally traditional and equally worthy of transmission.

Professor Breslaur, indeed, discovered that this first section of "Kol Nidre" is reproduced almost note for note in Beethoven's C sharp minor Quartett, Op. 131 (period 6, *Adagio quasi un poco Andante*, bars 1 to 5). But the Hebrew melody is undoubtedly older than Beethoven, and there is no need to accuse the Master of plagiarism, since *les beaux esprits se rencontrent* in melody as otherwise. For the same reason, we must not think that the mediæval *Chazanim* "lifted" the second section of "Kol Nidre" from the Church, when we find that the "neuma" given in the Sarum and Ratisbon Antiphonaries (or Catholic ritual music-books) as a typical melody in the first Gregorian mode, almost exactly outlines the figure which prevails throughout the Hebrew air, and reproduces one of its passages with still greater closeness. Still, this coincidence suggests further examination in the same direction, and leads eventually to a discovery. When allowance is adequately made for its transmission through generations of *Chazanim*, who have all been thus striving after deeper intensity of expression, and who have naturally enough had their method of seeking this intensity coloured by the prevailing tonal fashion of the successive generations in which they lived, then we are enabled to detect each layer of development, and to find underlying the whole a series of simple phrases of the kind presented in the less developed and less ornate Church music referred to. The original pattern of these phrases seems to be the strain of melody so frequently repeated in the modern versions of "Kol Nidre," as the introduction of each clause (on the words *nidrana lo nidre* for instance). This strain is a good specimen of the second ecclesiastical mode, the complement of the first, already alluded to, through using notes below as well as above its final (Re). Such a strain would most probably date from the early mediæval period, anterior to the eleventh century, when the practice and theory of the singing school at St. Gallen influenced all music in those French and German lands where "Kol Nidre" came into being. Thus, then, a typical phrase in the second Church mode, such as was daily in the ears of the Jews of the Rhineland, in secular as well as in ecclesiastical music, was centuries ago deemed suitable for the recitation of the "Kol Nidre," and to it was prefixed an introductory intonation dependent on the taste and capacity of the officiant. Many times repeated, the figure of the phrase was sometimes sung on a higher degree of the scale, sometimes on a lower. Then these were associated, and so gradually the melody developed into the shape in which we know it. But by the inspiration of a later Chazan the end of the chant soared away into a bold and triumphant strain, expressing confidence and determination rather than the pleading humility of the older part. Now this bold closing phrase of the "Kol Nidre" belongs by the general tradition also to the "Alenu," and is usually heard on the New Year in that passage of the Musaph, at the words, "*vegoralenu kechol hamonam.*" It would be quite in the nature of a Chazan's interpretation if one such officiant transferred the "Alenu" phrase to "Kol Nidre" with the definite aim of associating the texts themselves in the minds of his hearers. The speculation is ventured that this was done about the year 1171, when thirty-four men and seventeen women perished in the flames at Blois chanting the "Alenu," and all the Jews of the Rhineland, as of France, were bewailing their martyrdom as the encyclical of R. Tam reached their cities. It would be a sublime triumph of the Chazan's art to point the public declaration of annulment for the vows of those who might be tempted to abandon their Judaism under dread pressure, by closing it in the very tones in which the blessed martyrs, faithful to the end, had recently breathed forth their heroic souls at the stake.

But that is more than seven centuries ago; and all the time the same art, if not the same height of inspiration, has been striving to draw forth meaning more and more intensely out of the old material. The skeleton of "Kol Nidre," as the old masters built it up, has in time been clad in outlines shaped according to very different ideas of beauty and expression: and these presentments are with us now in all their variety of impressiveness and influence. And unless they are mutilated on the Procrustean bed of a "critical" limitation, they will continue to be handed down in all the inspiring variety which disguises their underlying unity.

THE JEWS IN GALICIA.

BY DR. J. S. FUCHS (Editor of *Hamagid*).

I.—The Economic Situation.

In recent years public opinion has been almost exclusively concerned with the distress prevailing among the Jews of Roumania, and it is generally taken for granted that the situation of our brethren in that country is of all the most unfavourable. As a matter of fact, however, attention should rather be paid to the situation of our coreligionists in Galicia, as that is the only land in which the condition of the Jews can be described by no other term than horrible. In the present articles I will endeavour to depict clearly and concisely the situation of the Galician Jews in its economic, intellectual and moral aspects.

Galicia is among those lands of Western Europe that are most densely populated by Jews. In an area of 78,497 square kilometres and with a population of 7,000,000 souls there are about 900,000 Jews. The main portion of the Jewish population in this country is to be found in the cities and towns, while the number of Jews in the country districts where they are permitted to settle by the Austrian law of 1867 is insignificant. The Jewish inhabitants of the towns eke out the most scanty existence. Their condition defies all description, and it is not easy at a distance to form any idea of its gravity. About seventy per cent. have no assured means of livelihood and are compelled to resort to beggary. The usual term applied to them abroad is "Schnorrer." The word does not, however, describe them accurately, for, as a matter of fact, only a few of them are professional beggars, the majority being driven to mendicity by the exigencies of hunger. "To die of hunger" is not an empty phrase in Galicia, but rather a matter of everyday occurrence. It must, moreover, not be assumed that the remaining thirty per cent. of the Jewish inhabitants of the town lie on beds of roses. They are for the most part merchants, artisans, grocers, agents, publicans, brokers, doctors, lawyers and money-lenders. Among these are a very few capitalists who are actively engaged in large enterprises, but without being of any great assistance to their brethren. Numerous causes have contributed to the distress prevailing amongst the Jews of Galicia, and I will attempt to explain what has given rise to them. They may be classified as the general economic condition of the country, anti-Semitism, and the habits of inertia of the members of our race.

The economic condition of the country, owing to causes which it is not my purpose to detail, compares very unfavourably in all respects with that of the Western countries of Europe, and may be described as most wretched. The country possesses no single industry which is at all able to cope with the general state of stagnation that everywhere prevails. Eighty per cent. of the inhabitants are exclusively engaged in agriculture, thirteen per cent. in commerce and manufactures, and seven per cent. comprise the Government officials, the priests and professions. Agriculture, owing to the lack of enterprise, is at a very low ebb, and only the large landed proprietors and farmers are content, whereas the labourers have to be satisfied with a daily wage of hardly sixty heller (*i.e.*, less than 6d. a day). In such a rotten and corrupt state of affairs, it is self-evident that the Jews must be great sufferers. It is impossible for them to develop any lucrative branch of industry.

Another contributory cause is the Galician *Judenhass*. Anti-Semitism, which occupies a conspicuous place in Austrian political life, is here not so sharply defined—there exist no anti-Semitic *Radau Vereine* as in Berlin and Vienna—but it is more deep-seated in Galicia than anywhere. The entire Polish population despise and contemn the Jew. For many years past, owing to the spitefulness of the aboriginal country population and by the attitude of the self-governing communes and district councils, the Jews have been entirely debarred from owning land. Matters have come to such a pass that as soon as a Jew dares to acquire a plot of ground he becomes the subject of such a torrent of abuse and defamation from the local press that he is obliged to dispose of the land he had bought. At the schools of agriculture and horticulture, which are maintained by taxes levied on the Jewish population, the Jew is consistently refused admission, which is on a par with the non-admission of the Jews to the artisans-guilds. In Galicia at the present time the number of Jewish landowners, Jewish farmers and millers, numbers of whom at the same time ply the callings of grocer and innkeeper, amounts to less than 3 per cent. of the entire population. Moreover, other fields of activity are obstinately barred to the Jew by the spite of the Poles and monks, as, for example, all public offices in the railway, postal and police services, magistrates' and law offices. The Jews in Galicia are, therefore, almost exclusively confined to commerce, which, in this anæmic land, is in the worst possible condition. The commercial status of the Jew has been assailed by all possible and impossible means, and for the last ten years there has been a well-organised movement on foot which has for its sole purpose preventing the Jews from following commercial pursuits. At the head of this systematically-conducted campaign are the local authorities, the clergy and certain banking interests. By means of revenue derived from Jewish tax-payers Christian organisations are formed which open grocery stores in most towns and villages, in order to prevent the populace buying of the Jews. There are at present 3,000 of such Christian co-operative stores in Galicia, and their numbers increase from day to day. The clergy utilise every opportunity of enlarging from the pulpit on the advantages of the Christian and on the drawbacks of the Jewish shops, so that a well-meaning Christian has to face a great deal of opprobrium if he happen to patronise a Jewish dealer. Such Christian social movements exercise an enormous influence on Austrian legislation, as laws are daily formulated which are solely aimed against the commercial status of the Jews. What wonder, then, that the Jews are forced to take up the beggar's staff when they have to contend with forces with which, even in anti-Semitic countries, they have never before been confronted! Furthermore, quite independently of other considerations, a serious commercial crisis at present prevails, and numerous merchants have been driven into bankruptcy, to penury and to beggary.

The inherent characteristics of the Jew are also an essential factor in the situation. In my survey of the spiritual and moral conditions of the Jews of Galicia I shall in more detail describe the specific type of the Galician Jew. At present it will be sufficient if I say that among the traits of the Galician Jew may be reckoned habit, indifference and an exaggerated self-content. The Galician Jew cannot possibly shake off the fetters of conservatism in which his limbs were encased in the middle-ages. Jewish habit has become his second nature and his fetish, and to change it would amount to a crime. Ceremonialism takes the foremost place in all his vital interests. For hundreds of years the slaves and scapegoats (*Prügeljüden*) of the Poles, the Galician Jews have ever given their best services to the Polish "butchers," strongly support them politically and further their most essential interests. It is almost a matter of daily occurrence that the Jews with the most remarkable want of foresight support the election of notorious anti-Semites as Representative or Town-Councillor. The only return they get are the well-known anti-Jewish excesses in many towns of Galicia. When, in the course of centuries, certain vocations are barred to them they take no steps beyond mastering those callings to which their activity is by law confined. The absence of Jews from the sphere of agriculture is to be laid at the door of their supreme indifference. The Jew is made a scapegoat and a bondsman—who is to blame? It is of course the punishment of God, which has to be patiently borne. In this way they acquire an aversion to agriculture and several other forms of manual labour, and become entirely dependent on a hand-to-mouth trading. The proverbial usurious tendencies of the Galician Jews are also the result of habit and indifference. It is a trade which can be plied with the smallest capital, and which requires neither technical knowledge nor experience. But the earnings of such traders are insignificant, barely sufficing for their daily bread and water and religious requirements. The Galician Jew demands no more, for his frugality exceeds all bounds. How does he manage to contend against the spite of the Poles, to perform his daily work, to emigrate and seek his fortune elsewhere, as several poor Russian Jews do, when he is "regally" content with a morsel of bread and a miserable unventilated hovel? The millions of the Baron Hirsch fund have done more harm than good in Galicia. Of more promise has been the work achieved during the last two years by the "Bnei-Brith" Lodges, which have taken measures to found stable industries for the Jews in Galicia, and to encourage agriculture. However, those who are acquainted with Galician affairs are firmly convinced that no action from without can materially assist our unfortunate brethren in this benighted land. They must pull themselves together and help themselves. Zionism labours in this direction, and I shall touch upon what it has effected in Galicia in a subsequent article.

SIR JOHN McDOUGALL, Chairman of the London County Council, opened last Monday the new Day Training College for Teachers. We have already mentioned that a Jewess (Miss Annie Hyams) has been admitted into the College. The day originally fixed for the opening was changed in order not to clash with the Jewish New Year.

St. John's Wood Synagogue.—At a meeting of the Board of Management held on Sunday the gift by Mr. Albert M. Woolf of an enlarged portrait of the late Mr. Asher I. Myers was accepted. The portrait will be hung in the Committee Room, the walls of which are already adorned with portraits of other gentlemen who gave valuable services to the Synagogue as Honorary Officers.

A Sauce for Every Vegetable

. . . is described in Brown and Polson's new booklet, 'How to make Common Vegetables more Inviting." These Sauces add to the attractiveness of every meal. They are easy to prepare, from the simple directions given, and the ingredients required are at hand in an ordinary household. Write to B. & P., Dept. E4, Paisley, for a copy, enclosing a 1d. stamp.

BROWN & POLSON'S "PATENT" CORN FLOUR

is recommended for all Sauces. It is most palatable, goes farthest, and is susceptible to the most delicate flavouring.

Musical and Dramatic Notes.

Although "The Eternal City" at His Majesty's Theatre is somewhat melodramatic, it is almost certain to achieve a success, for the interest is sustained throughout, and the admirable acting of Mr. Beerbohm Tree, Mr. Robert Taber, Mr. Brandon Thomas, Mr. Lionel Brough, and Miss Constance Collier helps the play immensely. It may be said that no one achieves a greater success in "The Eternal City" than Miss Constance Collier, the brilliant young Jewess, who has perhaps added more to her reputation during the past year than any other actress. It is not so long ago since Miss Collier was playing comparatively small parts. Curiously enough she took the part of a Jewess in the unsuccessful production of "The Ghetto," where Mrs. Brown Potter enacted the rôle of the heroine, and now within twelve months Miss Collier has had triumphs in "Ulysses," "Ben Hur," and "The Eternal City," in which latter she plays the exacting part of Donna Roma, the heroine, with conspicuous distinction alternately passionate, tender and dramatic. Miss Isabel Collier, as Nattalina, Roma's maid, conveys a certain amount of individuality into a small rôle.

Mlle. Johanna Heymann, the talented Dutch pianist, cannot but have been gratified by the very cordial reception which greeted her at her first appearance at the Queen's Hall Promenade Concerts last week. She fully deserved the enthusiastic recalls by her masterly rendering of the piano parts of Chopin's Concerto No 1 in E minor (Op. 11) for pianoforte and orchestra. Her exquisitely delicate touch, the brilliancy of her technique, and the thorough understanding displayed, proved her one of the best of artists, and were rewarded with quite an ovation, for she was no less than four times compelled to bow her acknowledgments. A similar result attended her playing of Miss Klean's Gavotte, "Blue Bell," and of Schubert's Impromptu. She made the excellent Erard grand pianoforte sing under her fingers. Dr. Fred Cowen's "Border Ballad," sung by Mr. Denham Price at the same Concert, was likewise greatly relished by the audience.

Mlle. Rosa Olitzka will give a grand evening concert at Bechstein Hall on Tuesday, the 28th inst. She will be assisted by the well-known London trio, consisting of Madam Goodwin (piano), Mr. Simonetti (violin), and Mr. Whitehouse (violoncello). Mr. Hermann Grünebaum will be the accompanist, and the concert-giver will, among other airs and songs, sing one of Mr. Grünebaum's compositions, which will be heard for the first time in England.

Mlle. Olitzka is engaged to sing at the Scotch Choral Society's Concerts in Glasgow, Edinburgh and Dundee, and also for a grand concert in Huddersfield, and at other concerts in the provinces.

Messrs. G. Adney Payne, Joseph Davis and Walter Gibbons have decided to build a new variety theatre at Tottenham. They have secured a fine site, and Messrs. Wylson and Long are already preparing the necessary plans.

Mr. Albert Friedenthal's first of three pianoforte recitals at Bechstein Hall was well attended; his principal selections were by Chopin, and his interpretation of Brahms's Ballad in D was admirable. Mr. Harold Samuel, pianist, Fräulein Marie Berg and (as mentioned above) Mdlle. Rosa Olitzka, vocalists, also announce recitals at Bechstein Hall during October.

Those who have witnessed the extraordinary series of conjuring surprises which Mr. Horace Goldin is just now giving at the Palace Theatre may be easily pardoned for assuming that after all we have only touched the fringe of prestidigitation, as there is a refreshing originality about his system that seems to indicate that we are on the threshold of a new era in conjuring. Mr. Goldin is a young Russian Jew who in very early life became domiciled in America, and started his career in West Virginia as a salesman in a store, but his heart was always in the realm of mystery, and before he was twenty he had made his mark as a local conjuror. In less than three years after this he had travelled the States and established a great reputation in New York. Last year he appeared for a short time at the Palace Theatre, but his numerous calls across the water precluded a long visit, and Mr. Morton, fully alive to his worth, secured him for the present autumn. The great feature of his wonderful performance is the apparent ease and remarkable rapidity with which his various and clever deceptions are performed.

Mr. Sidney A. Freedman, L.R.A.M., has been engaged by the Moody-Manners Opera Company, Limited, as Leader and Assistant Conductor of the "B" Company for a tour extending over a period of about ten months. Mr. Freedman, who is still under twenty-one years of age, gained the John Thomas Scholarship of the value of 120 guineas at the Royal Academy of Music in 1893, when he became a pupil of Emil Sauret, and subsequently of Wilhelmj, and was recently a member of Wood's celebrated orchestra at the Queen's Hall.

Mr. Victor Benham, the pianist, will appear at the Broadwood Concerts as pianist and composer, and has been engaged to play with the Philharmonic orchestra at the Crystal Palace on November 1st.

We are glad to learn that Mr. Philip Brozel has now quite recovered from his recent indisposition which, it transpires, was caused by overwork, and not by the breaking of a blood vessel, as reported.

Miss Edith Harris (who has just been engaged to Mr. Jack Cohen of Mafeking), will sing and recite shortly at St. James's Hall, Piccadilly; also at the Home for Aged Jews.

Mr. L. Mayer's next series of French lectures will begin with Balzac-Zola.

Poor Jews' Temporary Shelter.—During the month of September 51 boats were met by the officials of this Instititution. The number of passengers was 3,313, of whom 1,821 were Jews, and 871 were non-Jews; 515 went to America, and 106 to Africa.

Jewish Athletic Association, London Section.—The Secretary of any club having a ground and wishing to join the Senior or Junior Division of the Football League should at once forward his application to the Hon. Secretary, Mr. Arthur S. Joseph, Brady Street Boys' Club, Durward Street, Whitechapel, E., with the following information:—(a) The division of the League his club wishes to join, and (b) position of club ground. The second annual sports will be held at the Elms, Walthamstow, on Sunday, the 19th inst., at Two o'clock. The events will include:—100 yards, for lads under seventeen and over seventeen; 440 yards, for lads under seventeen and over seventeen; kicking the football, for lads both under seventeen and over seventeen; throwing the cricket ball, for lads both under seventeen and over seventeen; and one mile open. There will be two prizes given for each of the nine events and a shield presented to the club gaining the highest aggregate number of points.

East London Association of Jewish Youth.—The Junior Societies in the East End of London have, after several months of deliberation, joined together under one body to be styled "The East London Association of Jewish Youth." The objects of the Association are as follows—(a) To secure co-operation in the working of the various existing Junior Societies in the East End of London by means of joint lectures and conversaziones; (b) To help in the formation of new centres for Jewish youth. The Association will apply for admission to, and form a branch of, the Union of Literary Societies. Further information will be supplied on application to Mr Isidore Aarons, Hon. Secretary, at 80, Leman Street.

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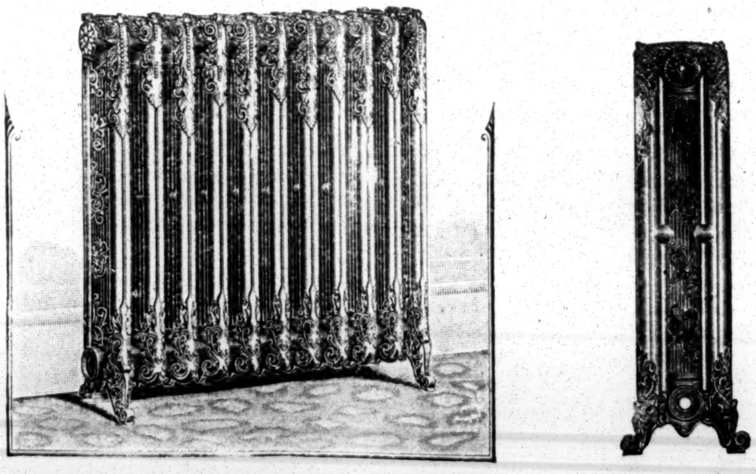

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"Atonement" in the Jewish Encyclopædia.

The article on "Atonement" in the Second Volume of the Jewish Encyclopædia, from the scholarly pen of Dr. Kohler, is one to which attention may usefully be drawn at the present season, when the great Day of Atonement is about to be celebrated. The subject is exhaustively treated, and with that fearless spirit of impartiality which is the distinguishing feature of Dr. Kohler's writings. It is at once made clear to the reader that the idea of atonement has gone through many phases before it reached its present stage of development, just as the institution of the Day of Atonement, as we know it in modern times, is the outgrowth of an evolution in Jewish ceremonial.

The original meaning of Kippur is not quite certain. It may have signified to "cover up" or to "wipe out." From either of these two conceptions came the derivative signification of "ransom." The primitive atonement was regarded as a ransom for the soul of the offender, and this ransom naturally took the form of an animal sacrifice—a sacrifice of blood, the blood, according to ancient ideas, being the seat of the life-power or soul. But while the Talmud and Jewish commentators generally (cf. Yoma 5a, Zebachim 6a) even go so far as to assert that "there is no atonement except with blood," אין כפרה אלה בדם, which seems to be identical with the New Testament teaching—"Apart from shedding of blood there is no remission of sins," there is at least this difference between the ancient Rabbins and Paul: that the former regarded the use of blood in the Atonement ritual is merely typical, while the latter treated it as an actuality, and came to look upon the shedding of Jesus' blood as constituting a real atonement for the sins of the world. The sacrificial atonement of the Mosaic ritual was a "symbolic offering of life for life," and not a real substitute. This is an important difference which cannot be too strongly insisted on.

Of course, sacrifice was only a primitive mode of worship, which the Israelites gradually outgrew as their religious ideas developed. And this development was helped forward by the teachings of the prophets. "Neither Hosea, Amos and Micah, nor Isaiah recognises the need of any means of reconciliation with God after estrangement by sin, other than repentance." It is the same with the Psalms. "Throughout the Psalms sincere repentance and prayer form the essentials to atonement." Still, as Dr. Kohler points out, "the principle of Atonement by sacrificial blood was, on the whole, adhered to during the Second Temple." Even the lambs offered for the morning and evening service were declared by the School of Shammai to be "kobesh," *i.e.*, intended to subdue the sins of Israel (cf. John I. 29). All that can be said of such teachings is that Jews, if any considerable number of the community ever held them, have long ago outgrown such notions. For 2,000 years or more they have been rejected by Judaism as opposed to the spirit of the Psalms and the Prophets.

A similar observation applies to other conceptions, which, although foreign to the genius of Judaism, have, nevertheless, been adopted by Jews at different times. Dr. Kohler states: "A large number of Jews accepted the Christian faith in the Atonement by the blood 'shed for many for the remission of sin,' or in Jesus as 'the Lamb of God.'" In direct opposition to these views Rabbi Akiba taught: 'Happy are ye Israelites. Before whom do you cleanse yourselves, and who cleanses you? Your father in heaven; for it is said: 'I will sprinkle clean water upon you, and ye shall be clean: from all your impurities will I cleanse you.'" Needless to say, "this doctrine which does away with all mediatorship of either saint, high priest or saviour, became"—and has ever since remained—"the leading idea of the Jewish Atonement." And hence the custom which has obtained among superstitious Jews in various countries of taking a fowl on the Eve of Atonement and declaring it to be a vicarious sacrifice is opposed to the teachings of pure Judaism, and was accordingly strongly disapproved of by Nachmanides, Solomon ben Aderet, and Joseph Caro. The only true essentials of Atonement, according to the most authentic Jewish teaching, are prayer, repentance and reparation of wrong. If other elements have at different times found their way into the Jewish doctrine of atonement, they must be regarded either as so many helps to the excitement of repentant feelings or as altogether unauthorised and unsound. To the former class belong fasting, charity, suffering, poverty, exile, death, and the study of the Torah, and in the latter we may include the death of the righteous, the death of Israel at the hands of his persecutors, and the Holy Land.

As to the Day of Atonement itself, on which there is an additional article by Dr. Margolis, of the University of California, the difficult question of the origin and date of the institution is discussed by both writers with a wealth of appropriate learning. In the critical view the beginnings of the institution are to be sought for in Ezekiel, who, in addition to the festivals of Passover and Tabernacles, ordained two days in the year on which the sanctuary was to be cleansed, by the sprinkling of blood, from the impurities occasioned through inadvertence—the first day of the first month and the first day of the seventh month (Ezek. xlv., 18-20). The New Year would appear to have commenced on the tenth day of the month, and subsequently New Year and the Day of Atonement changed places. When Ezra came to Palestine, in the year 444, a day of fasting was instituted not on the tenth but on the twenty-fourth of the month. These views may or may not be tenable, but no one will dispute this statement of Dr. Kohler: "It was after the destruction of the Temple, and through the synagogue, that the Day of Atonement assumed its high spiritual character as the great annual regenerator of Jewish life in connection with New Year's Day," while the following words of Dr. Margolis will find an echo in every Jewish heart: "No matter how much else has fallen into desuetude, so strong is its hold upon the Jewish conscience that no Jew, unless he have cut himself entirely loose from the synagogue, will fail to observe the Day of Atonement by resting from his daily pursuits and attending service in the synagogue."

The Chief Rabbi and Mrs. Adler heartily thank their friends here and abroad for their kind congratulations on the New Year. They sincerely appreciate and cordially reciprocate these good wishes.

The Year 5662.—We much regret having accidentally omitted from our obituary list in the summary of the year 5662 the name of Mrs. Nathaniel Montefiore, who passed away last April, to the deep regret of a community which had learnt to reverence her for her great intellectual sympathies and intense devotion to her race.

Toynbee Hall Teachers' Training Classes.—The Classes will not meet on Sunday, October 12th, nor on Sunday, October 19th, but work will be resumed as usual on Sunday, October 26th.

London Hospital.—The patients in the Jewish wards at the London Hospital were regaled (through the instrumentality of Mr. Edward Magnus) with cake and fruit for the New Year. A similar treat wrs provided for the children's ward. In conversation recently a prominent official of the hospital stated that the Jewish patients were the best cared for of any under treatment at the institution.

The Union of Jewish Literary Societies.

By the issue of its first publication the Union of Jewish Literary Societies has shown that, although little has been heard of it during the summer, those responsible for its labours have not been inactive. Wisdom has been shown in the choice of subjects by which the Publication Department of the Union has made its *début* and each of the three pamphlets already issued will doubtless prove of considerable use. One of the objects of the Union is the formation of new literary societies, and as a means in furtherance thereof, the excellent paper entitled "Hints on the Formation of Literary Societies," read by Mr. Bertram Jacobs, LL.B., at the Conference in June last, and published in one of our previous issues, has been reprinted. To the paper appendices have been added consisting of model rules for a society, agenda for the meeting convened to establish a society, and rules for debate. The pamphlet must prove invaluable to all who take part in the establishment of a literary society. The second pamphlet is a reprint of the paper on the Union of Jewish Literary Societies communicated by Dr. Gustav Karpeles and read at the Conference. The third publication is a list of suggestions for lectures on subjects of Jewish interest. The list contains about five hundred entries. It is divided into six classes, two of which, Historical and Literary, have been further subdivided, and the work as a whole will probably prove a standard one for Jewish lecture societies and lectures on Jewish topics for at least a generation. It is published at a shilling. The Union, does not rest satisfied with the issue of this compilation. It announces in the introduction that it will be pleased to assist through its Hon. Sec., by offering suggestions to authorities, as well as by all other means in its power, any lady or gentleman intending to prepare a lecture and paper on any of the subjects suggested in the list, or on others of Jewish interest. The publication should, and we hope will, act as an impetus to the preparation of such papers.

An Australian Proposal.

At the last meeting of the Melbourne Jewish Literary Society (Australia), it was unanimously agreed on the proposal of Mr. Nahum Barnet and warmly supported by Mr. Bertram A. Levison, LL.B., the President of the Society, that the following resolution be forwarded to the Council of the Union of Jewish Literary Societies at London:—

> That, in order to encourage a wider reciprocity of Jewish literary interests, it be respectfully suggested to the Union of Jewish Literary Societies at London that it should extend its scope so that it may embrace all Jewish Literary Societies throughout the British Empire, and, further, that, in order to strengthen the bonds of friendship between individual members of the various Literary Societies within the Union, all the privileges of membership should be afforded to them by every Society of the Union allied with it throughout the British Empire.

Jewish Soup Kitchen.

A general meeting of the donors to the Jewish Soup Kitchen was held last Wednesday evening, at the Beth Hamedrash, St. James's Place, Aldgate, Mr. Alfred L. Cohen, President, in the Chair.

On the proposition of Mr. J. H. Polak, seconded by Mr. S. Boas, Jun., the annual report and balance sheet were carried unanimously.

The annual report states that, the amount of support received during the past year was less than in 1900-1, when the donations and subscriptions amounted to £1,725, as compared to £1,614 in 1901-2. The kitchen had been open during the winter 76 times, and gave away 175,000 portions. The corresponding figures for 1900-1901 are 73 distributions and 162,000 portions. There were 31 special distributions, against 38 in the preceding season, and there was no important variation in the cost of provisions. Bread was somewhat cheaper, and the contracts for meat at the same price. Notwithstanding the larger amount of relief distributed and the increase in the number of evenings open, the permanent expenses show no important variation. The Committee exercise the most rigid economy; and in the new premises to be erected it is intended that the investigation shall be more rigid. An appeal for £10,000 had been issued during the year, and as a result of the Dinner held on the 18th June the sum of £10,050 was collected. The Committee are glad to be able to state that an agreement has been made by which the upper portion of the new building will be utilised for a Girls' Club, which is very much wanted in the district. A sum has been collected, which will be paid to the Soup Kitchen, in consideration of a lease being granted to the new Club at a rent of £100 a year. The Kitchen will therefore not suffer financially by this arrangement, by which the community largely benefits.

Arrangements are also contemplated by which the building shall be utilised during the day for dinners to the children attending the Board and Denominational Schools in the district. The Committee reminds the community that a gift or legacy of £500 endows a Perpetual Special Distribution, commemorating the name of the donor, or his or her nominee. The cost of a single Special Distribution is fifteen guineas. The Soup Kitchen henceforth will be rent free, and it is hoped that by its administration it may rank with the best and most economically conducted charities of the County of London. The Committee ask confidently for donations for the winter's work, which will entail, as usual, an annual cost of nearly £2,000.

Donations to the Passover Relief Fund amounted this year to £491. It has therefore been possible to free this fund from debt, and to carry over a balance of £119.

The Soup Kitchen balance sheet shows a revenue of £2,700, as compared with £2,553 in the preceding year. Among the items composing this sum are £1,614 in donations, as against £1,725; £130 was derived from legacies, compared to £574. The expenditure is principally in items of food, in which little difference is shown on last year.

The receipts for the Passover Relief Fund are £491, compared to £567; donations amounted to £491, as against £487.

In proposing the re-election of Mr. Alfred L. Cohen as President, Mr. B. Birnbaum paid a tribute to Mr. Cohen's energetic and valuable services rendered to the Institution for many years. He also referred to the dinner held last June, on which occasion more than the sum required of £10,000 had been obtained from a generous public, thus enabling the functions of the Institution to be carried on in a suitable and adequate new building.

The re-election was seconded by Mr. J. Hands, and carried unanimously.

The Chairman, in returning thanks for his election, took the opportunity of mentioning with regret his fear that he would not long be able to continue in his office. He would, however, continue to remain till the new building was opened, or till the end of the present year, when it would be advisable to look out for a successor, in which task he would himself assist.

The information of Mr. Cohen's coming resignation was received with general regret, and at the request of Messrs. S. Alexander and B. Birnbaum, urged with much persistence, Mr. Cohen consented to continue in office for one year more.

The other Honorary Officers were unanimously re-elected. The Committee, with the exception of three members and the addition of Mr. Isaac Davis, was also re-elected.

Messrs. Salviati, Jesurum and Co., Ltd., formerly of Regent Street, have removed to 155, New Bond Street, and during this week are holding a special reception in their new showrooms.

West Central Zionist Society.

A public meeting, under the auspices of the West Central Zionist Society, was held on Sunday evening last at the Cavendish Rooms.

Mr. Joseph Cowen delivered an address. He said that the advent of the New Year signified for them also the commencement of a new era. Within the last few weeks the American Government, speaking as a Government, had sent a reminder to the signatories of the Berlin Treaty that one of the clauses of that agreement was being flagrantly violated by a country which, with others, was constituted under the terms of the Treaty. And, within so short a period after that protest had been lodged, it was not possible for a number of Jews to come together without giving expression to the feeling of deep thankfulness they felt towards the American Government for the noble stand it had made on behalf of humanity in general and their poor suffering brethren in Roumania in particular. It was not often that Governments were found ready to take action on behalf of the Jews, and when they found the American Government calling attention to the evils in Roumania, the least they could do was to be thankful and grateful for it. Unfortunately, he was afraid the intervention of America would not do much to help their poor brethren in Roumania. They had expected England to support America. They knew beforehand that in any civilising and humanitarian movement, England would always be found on the side of the right. But with regard to other countries, they had seen the Continental press telling America to mind her own business, saying that it was neither America's right nor duty to call the attention of the Powers to what it considered the violation of the Berlin Treaty. Those countries knew well that Roumania would retort by asking them why they treated their Jews badly. With this in mind, he feared that the American action would contribute but little towards the solution of the Roumanian Jewish question. He had been asked, granting the realisation of their ideal, what action they would take to remedy a state of affairs such as existed at the present time. If the Jewish State were established, it would be the duty of their country to remonstrate with Roumania, to threaten interference with Roumanian subjects and with Roumanian commerce. Countries like Holland, Switzerland and Belgium maintained their position among the nations. It was not requisite to be a citizen of a great Power to have protection; when they had behind them a Government, a responsible body to speak in their name and on their behalf. Big States did not violate the rights of small nations or interfere even with the smallest of them. Referring to their movement, there had been held in Russia a Zionist Congress. It was an event unparallelled in Russia that a Congress of Jews should assemble. And this was a congress to discuss the Zionist question, to advise the leaders in Vienna and consider their own local organisation. He thought it showed a remarkable growth of popular feeling and sentiment towards them that even in Russia they could have a Congress for the purpose of discussing the Zionist question. Unfortunately, however, while they witnessed this step in advance in Russia, they saw certain steps backward in England. The Alien Immigration Commission which had been sitting, and which would sit again, was ample proof that the Jewish question was coming to the front in this country. It was undeniably the Jewish question that was coming to the front, for no other question was received before the Commission, and no other settlers were mentioned than Jewish settlers. No one voiced the grievance caused by the influx of German clerks and foreign waiters. The alien immigration question was raised as against the Jews. But, in addition to the mere fact that this question was raised, an important London paper, while the Commission was taking evidence and while only one side of the question had been heard, had published a series of statements which were false, and an article based on those statements which was as misleading as the statements themselves. He had never before heard that in England it was customary to condemn a man before he had been given the chance to be heard. He specially mentioned that question of alien immigration because he was addressing a Zionist gathering. And just because they were Zionists and were working for freedom in Jewish life they desired also freedom in this country. They did not want the doors of England closed against the immigrant; for the alien immigrant as a rule had some real worth in him. If he had ability and energy to work, he was of value to this country, worth more to it than the foreign millionaires and capitalists who absorbed British trade. Although, as Zionists, they were in favour of freedom of immigration into this country they could not, as clear-headed and far-seeing men, but perceive that there was a possibility some time or other of anti-Semitism appearing in England. No one would deplore that more than they. But the Zionist scheme was the solution of the English Jewish trouble, just as it was the solution of the general Jewish trouble. The Zionist solution pointed out fresh channels into which the stream of Jewish immigration might be diverted, channels into which they, as Jews, would much prefer to see them going. There were some people who said that as Zionists they could not become good Englishmen. On the contrary, they were the best Englishmen. They were none the less good Englishmen because they had a love for Palestine. Mr. Chamberlain, in his letter to the Editor of the *Roumanian Bulletin*, had testified to the loyalty of Jews to the country of their adoption notwithstanding their clinging with extraordinary tenacity to their national characteristics. Some little time ago they had read the official communication respecting Dr. Herzl's last visit to Constantinople. In that communication, which Dr. Herzl himself published, they had read the results of his last mission to the Turkish Court. He said he had been to Constantinople, and he wanted certain things, other things were offered him which he had had to decline, he had returned, but negotiations were not broken off. If they were going to believe Dr. Herzl that his last efforts had been unsuccessful they must also believe him when he said that negotiations had not been broken off. It proved the strength of his position that he was able to make the frank admission that he had not succeeded. If he knew that results never could be obtained from Constantinople, he would tell them that it was a barren cause in which they were engaged—let them drop it. Dr. Herzl could not accept anything else than the Basle Congress authorised him to accept. They said they wanted Palestine and they did want Palestine. The Sultan knew what they wanted. They had the enthusiasm, they had the numbers, but they did not have the money. The way to get what they wanted was to be so united amongst themselves, so devoted to their cause and their leaders, that they might force the richer classes to join them. They had already achieved much by the founding of the Jewish Colonial Trust and the National Fund, and they had their Parliament. These were great things and greater things could not be done in a moment. A large number of people had said that they would be with them if they substituted the Argentine for Palestine. But Zionism was not merely a charitable movement. It was a movement which depended on a strong sentiment, and that sentiment did not exist for countries other than the Holy Land. To have a successful issue they must have the people with them. There were several political justifications for Zionism. The owner of Palestine was the Sultan of Turkey, and the Turkish Government was in a very bad financial way. The Mahomedan people were friendly to the Jews. Palestine was the centre of the hopes and the wishes of the Powers of Europe. And because it was the centre of the hopes and wishes of the European Powers was one of the most cogent reasons why none of them could have it. Palestine must be in the hands of an absolutely neutral Power. The disturbed state of Turkey might give rise at any moment to a European conflict, and the most dangerous spot would be Palestine, and it was therefore politic to place Palestine beyond the danger of war. Mr. Cowen concluded by paying a warm tribute to the memory of Rabbiner Dr. Rülf and M. Emile Zola.

Dr. J. S. Fuchs, the Editor of *Hamagid*, speaking in German, said that they had just celebrated what was traditionally the birthday of the world. In such a festival all mankind should have participated. All God's creatures enjoyed the world with, nay very much more than the Jew. But only the smallest of peoples had celebrated the day. And in every prayer which they had uttered they had prayed not only for themselves, but they had prayed for the good, for the prosperity of the world at large. What had the great nations done for them that they should pray for their welfare? At the very moment that those prayers were on their lips, laws were enacted to bring about their extermination, and laws were being contemplated on which their whole future would depend. It would be magnificent if all nations and all races were united under the Kingdom of God, but such an ideal state of affairs did not exist, and they had to deal with things as they did exist. Many solutions had been brought forward for the solution of the Jewish question. The Chief Rabbi had told them recently that the trouble in England was due to their failings, and that they should better themselves. But the Jew had to bear a burden under which other races would long before have sunk. But if those burdens were removed, and the nations offered them the hand of friendship, they would not take it except it were in their own home, their own land. The only man who had ever made a resolute attempt to solve the Jewish question had been Haman—(laughter)—but no one could ever deprive the Jew of his existence. It was not sufficient, however, to exist as they existed at the present time, an existence worse than that of the most enfettered slaves. The slave had his established rights, but what were the rights of the Jew one day were taken from him the next. They had to fight for the removal of the moral and intellectual restrictions which were imposed upon them, which brought them to a state of degradation which was advanced as an argument against them. In their own home the Jewish intellect would be untrammelled. Every Jew loved the Holy Land in his heart, and the Holy Land formed the theme of nearly all of their prayers. The Zionist movement would take them back to Palestine. Already miracles—for such he regarded the permission granted by the Russian authorities to hold the Minsk Congress—were being worked on their behalf. They owed a debt of gratitude to Dr. Herzl for putting into practical form the sentiment and the idea that they all had so much at heart. That practical shape was Zionism, the rallying cry of which was לשנה הבאה בירושלים!

Other speeches were delivered by Messrs. S. Shire and S. Lennox Loewe.

The Zionist national song, "Hatikvah," was sung, and stamps were sold for the National Fund. A vote of thanks was accorded the speakers and the Chairman, Mr. Finkenstein.

A Jewish Mayor for Gravesend.

Councillor H. E. Davis has accepted the office of Mayor of Gravesend for the ensuing year. His name will be familiar as Captain Davis, in connection with Volunteer Fire Brigades. Councillor Davis will not be the first Jewish Mayor of Gravesend, the late Rev. H. Berkowitz, Principal of Tivoli House School, having enjoyed this distinction in 1887-8.

An Inscription in a Church in Toledo.

We have received communications respecting the inscription in a church at Toledo, a reproduction of which appeared in our last issue, from among others, Rabbi S. Daiches of Leeds, the Rev. Dr. J. Chotzen, Rev. S. Lipshitz (Gateshead), the Rev. A. Lukyn Williams of Royston, Cambs., Miss J. Mauerberger, and Messrs. L. B. Abrahams, David Ades, M. Birnbaum, S. Bloch, H. Bregman, M. Bregman, Abraham Cohen, David Cohen, J. S. Davidson, M. Epstone, A. Finkenstein, Jacob Gordon, S. Gorrin, Joseph A. Hamwee, Edward Joel (Hamburg), N. Joseph, Ephraim Levine, J. Lewitt, M. Lugasy, M. Lorie, E. I. Maizels, I. Raffalovich, G. Rosenthal, B. Roskin, H. Shandel and J. Veetal. Most of our correspondents write that the inscription is part of Verse 3 of the 84th Psalm which concludes לבי ובשרי ירננו אל־אל חי. The inscription is minus the ל and part of the ב of the first word, and also part of the א and remainder of אל אל חי. Other correspondents refer to Hebrew poems, such as an acrostic on his own name by Ibn Ezra; but it is obvious that in these the verse was but a quotation.

The Rev. H. Lipshitz suggests that the verse may, as is frequently the case, have been employed to denote the date of the erection of the building, the initial letters of the verse giving approximately the date 1360 as intimated by Mr. M. J. Silver in our last issue. "B. H." wrote comparing the legibility of the inscription under consideration with those on the galleries of the New West End Synagogue.

The *Maccabean*, the organ of the American Zionist Federation, completes with the September issue its first year of publication. Under the Editorship of Mr. J. de Haas the journal shows considerable signs of improvement. The Yiddish portion of the paper has been abolished, and a feature is made of illustrations. The September number contains an article entitled "Dr. Herzl—Intime," by the Editor of *Die Welt*, with portraits of the Zionist leader and his family.

The Rev. Joseph Kohn-Zedek has written, in his usual masterly Hebrew language, a prayer for the New Year and the Day of Atonement. It contains seventy lines, and in each line the author refers to the date and the synonyms of the season. His son, the Rev. David Kohn-Zedek, has also written a poem for the season in Hebrew and English.

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COLONIAL AND FOREIGN NEWS.

ARGENTINA.

The Chief of the Immigration Office recently asked the Minister of Agriculture what was to be done with the several Jewish families who had been in the "Hotel" for some days, the Jewish Colonisation Association, to which they applied for assistance, having replied that there was no room for them in any of the Jewish colonies, but that it would endeavour to find employment for them in the capital.

Apropos of this question, an Argentine journal remarks:—

There is evidently something wrong about the Jewish colonisation in Argentina, as we remark that besides the sixty-two who arrived on board the "Umbria" some forty more have been landed by the s.s. "Washington," and at present both lots are in the Immigrants Hotel awaiting employment. The immigrants are Roumanians, and have come out to this country attracted by the glowing descriptions published by the Jewish Association here and circulated abroad. Now it appears that this Association does not come to the front and give the promised employment to its countrymen. Such a thing would never have happened in the time of Baron Hirsch.

AUSTRALIA.

Mr. Mathew Mitchell, for many years a Trustee and Member of the Executive of the Melbourne Hebrew Congregation, died in August.

Councillor Jacob Marks, J.P., is acting as Chairman of a Conference of Melbourne Hebrew Congregations so as to secure Jewish representation on the Board of Trustees of the proposed New General Cemeteries, and failing that, to arrange for a separate Jewish Cemetery.

The returns of the census for Victoria show that there is a falling off in the number of Jewish inhabitants for the past ten years of nearly 600 souls.

The Hon. Nathaniel Levi, M.L.C., is endeavouring to obtain a sum of money to form an Endowment Fund to establish a Jewish High-class College for Victoria. The lack of such an educational institution is most evident.

Mr. Henry F. Barnet, second second son of Mr. and Mrs. Isaac Barnet, of St. Kilda, has been returned by a large majority over the sitting member as representative for the North Ward for the City of St. Kilda.

AUSTRIA-HUNGARY.

Mr. M. Weiss (of Basinghall Street), Chairman of the Hungarian Department of the Francis Joseph Institute in London, who was lately decorated with the Francis Joseph Order, had an audience of the Emperor last week. His Imperial Majesty expressed the satisfaction he felt at having been able to bestow the honour, and commented on the fact that in some foreign countries Jews could not easily obtain such high orders. The Emperor also made minute inquiries into the condition of the poorer class of his subjects resident in England, and closed the interview by hoping that Mr. Weiss might long be spared to continue his benevolent work.

GERMANY.

The first annual report of the Hamburg Jewish Reading Room and Social Institute has recently been issued. The Institute was opened in October of last year, and the good work it has accomplished in the first twelve months of its existence is worthy of note. The idea of the founders was that something more was needed than the mere perusal of literature, which to many was not accessible, and that Jewry, or that portion of it with which the institution under consideration was concerned, required opportunities for the discussion of its ethical, æsthetic, scientific, artistic, social and economic relations to the world at large; that modern conditions rendered necessary an exchange of opinions and of experiences which would be of mutual advantage to all concerned. The opening of the reading-room, which contains all important organs of Jewish public opinion, and the holding of social evenings for the purposes of ethical, intellectual or artistic improvement, formed the crystallisation of the ideas of the originators of the movement. By these means it is desired to stimulate Jewish interest in the position of the Jew in the general community. The report says "We have to make known to the world the nature of the influence which the Jewish intellect is able to exercise over all branches of human civilisation and culture. We do not desire to be an alien body in the national life, but we wish to make known what are the specific forces we are in a position to bring to bear for the advancement of free and noble humanity. We will answer for the moral and æsthetic mission of the Jew for the benefit of this and future generations." No less than forty-seven social evenings were held at the Institute, at which lectures, debates and music were held. The same names figure very frequently as having contributed their services at these gatherings, but, no doubt, in future years the Institute will be less dependent on the efforts of a few ardent workers. The principal credit for the conception and successful conduct of the Institute is due to Herr Gustav Tuch. The willing assistance of the band of workers associated with him, the report states, may be taken as a model of earnest and unanimous co-operation. The establishment of a Jewish branch is a desideratum, and this extension of the work of the institute, as well as in other directions, is but a question of time and money. Financial support for such a cause should be readily forthcoming.

At Kiel, the Court Martial of the First Squadron has again dealt with Midshipman Petzholdt of the cruiser "Kaiser Wilhelm II.," for having insulted the Jewish sailor Max Hirsch. It was the father of young Hirsch who complained to the authorities in the first instance, and Petzholdt was sentenced to receive the minimum punishment for his offence. Petzholdt has, however, appealed against the sentence on the ground that everybody else abused the young Jew in a similar manner. The Court has just finally rejected the appeal and expressed its regret at not being able to increase the punishment.

At the International Congress on the "white slave" traffic attention was called to the ravages of this traffic in Galicia and in certain districts of Russia, particularly among the distressed Jewish population. An account was given of the measures which have been adopted, or which are in contemplation, for combating this infamous trade. The co-operation of the local Jewish Rabbis was being secured, and warnings addressed to women and girls were being placarded in German and in Yiddish in the synagogues, at the frontier railway stations, at the seaports, and on emigrant ships. Chief Rabbi Werner, of Munich, spoke in favour of the more severe punishment of persons convicted of attempting to engage in the "white slave" traffic.

HOLLAND.

The Queen and the Queen Mother have subscribed for an edition of the Pentateuch with a new Dutch translation by Rabbi A. S. Onderwijzer, of Amsterdam, which is to be published by Van Creveld and Co., of the same city.

PALESTINE.

The Ladies' Society "Ezrath Benoth Hagalil" at Safed have opened a Refuge for Lonely Old Women. In the house rented for the purpose, which is large and contains lofty and well lighted rooms, there are ten inmates, all over seventy-five years of age.

UNITED STATES.

The New York correspondent of the *Times* telegraphed on the 2nd inst: In a letter to the Washington authorities on the case of a Roumanian family of immigrants, who will probably be deported, Mr. Williams, the Commissioner of Emigration at this port, accuses the the Compagnie Générale Transatlantique of "seeking to introduce many obviously undesirable immigrants." He says that to bring these Roumanian paupers here was obviously a reckless act on the part of the French line, and he adds: "The class of people brought here by this line is a very marked contrast with 1,400 aliens who arrived by the steamship 'Celtic.'" It is not unlikely that the United States Government before long will take some action against the steamship companies which systematically encourage undesirable persons to emigrate to America.

The New Principal of the Liverpool Hebrew Schools.

Mr. M. KAIZER.

Mr. M. Kaizer, who, as we announced last week, has been appointed Principal of the Liverpool Hebrew Schools, commenced his career at that school as a pupil teacher, and was afterwards an assistant teacher. In 1891, he gained the premier prize presented by the late Earl of Derby for the best student at the Liverpool School of Science and Technology. In 1892, he gained a Technical Science Scholarship, with which he proceeded to University College, and stayed there four years. Mr. Kaizer entered the Day Training College at the same time, and took C.T. (1st Division), B.Sc. (1895), B.Sc. in Honours (1896). The M.Sc. (1899) has not yet been formally conferred on him. Mr. Kaizer holds about thirty certificates from the Science and Art Department, the Teacher's Drawing Certificate, the School Teacher's and other Music Certificates, the Teacher's Certificate for Swimming and Life Saving, First Aid, Shorthand and Type-writing. He is a keen athlete and has had considerable experience in teaching manly sports in schools. He received a gymnastic training in the Borough Polytechnic; has been a Volunteer, and possesses the Sergeants' Proficiency Certificate, and has been for some years a Captain in the Jewish Lads' Brigade. He is Visiting Guardian for the Jewish apprentices in South London. Mr. Kaizer was appointed Headmaster of the South London Jewish Schools in 1896. He has been an assistant for some years in the Evening Classes of the London School Board, and was appointed Principal of the Bell Lane Technical School when it was opened. Mr. Kaizer, who is thirty-one years of age, is leaving the South London Jewish Schools amid the general regret of present and past pupils, to whom he is greatly attached. We may add that Mr. Kaizer was one of the leading chess amateurs in the country about ten years ago, and took a very high position in the great national matches of 1892 and 1893. He however gradually neglected this hobby through pressure of work.

New West End Synagogue.—The following gifts have been presented to the New West End Synagogue:—As a souvenir of the marriage of Mr. Dennis Edwin Samuel with Miss Katie Lilian Lazarus, a marble Mosaic pavement for the vestibule, artistically designed and in harmony with the synagogue building, has been presented by Mr. Abraham L. Lazarus and Mr. Dennis E. Samuel. The work has been executed by Messrs. Burke and Co., Newman Street, W. A gift of a complete set of draperies for use during the "Solemn Days," has been made in memory of the late Mr. and Mrs. David Cohen, by their sons and daughters. The draperies, which have been supplied by Messrs. R. Abraham and Son, Dean Street, Soho, are of white silk richly embroidered in silver, of a beautiful design, and comprise a curtain for the Ark and coverings for the Reading Desk, Pulpit and Minister's Desk.

New Synagogue.—On the 28th ult., Mr. Morris Marks, the Choirmaster of the New Synagogue Choir, was presented with a handsome Kiddush Cup. The presentation was made by Mr. Henry Hart, the principal bass, who said that the movement was a perfectly spontaneous one on the part of the choir.

Wellington Road Synagogue.—A handsome addition to this synagogue has been made by the presentation by Mr. M. Wallar, of 36, Mildmay Grove, of a tablet of the Ten Commandants surmounted by a crown over the Ark. The children of the late Mrs. Jacobs, of 44, Alvington Crescent, have presented a Chupah, curtain for the Ark, cover for reading-desk, and daily prayer books, in memoriam.

South Hackney Synagogue.—Mr. and Mrs. Ben Lewis, of 20, Paragon Road, Hackney, have presented the South Hackney Synagogue with a handsome silver pointer. It is beautifully chased, and bears an inscription which records that the gift is in honour of the Barmitzvah of their younger son Frank.—Mr. J. Napper, the honorary choirmaster, gave his services voluntarily at the re-consecration of the Synagogue, and worked hard for several weeks in order to make the choral singing a success.

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THE CURE FOR
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ASTHMA,
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Doctors Prescribe it.
Directions with Bottle.
NEVER BE WITHOUT IT.
Remember FREEMAN'S.

Jews' Free School.

The Committee of the Jews' Free School have issued a report, signed by Lord Rothschild, the President, from which we extract the following passages :—

Towards the total o·dinary expenditure of £15,359 15s. 6d., £6,163 4s. 9d. was contributed by various Government grants, the balance being provided by the Jewish community by subscriptions and endowments. There are now 3,500 children on the rolls, 1,300 girls and 2,200 boys. The staff consists of 72 certified teachers, 36 pupil teachers, three assistant teachers for needlework, and special instructors for Hebrew, Science, Drawing, Military Drill, Instrumental Music and Cookery. The whole of this staff is under the supervision of a Head Mistress and a Head Master, assisted by a Vice-Mistress and Vice-Master. The ordinary curriculum includes all subjects laid down in the code of the Board of Education, but drawing and science are taught more fully than the code demands. A special drawing class is held on Sundays under the supervision of Mr. B. S. Marks, who has given valuable honorary service for many years to this important branch of education. Religious instruction, including the teaching of Hebrew, occupies from six to nine hours weekly, special attention being given to the inculcation of the ethical principles of the Jewish religion. The success of religious reaching cannot be tested by examination, its results can only be shown by conduct; but the Committee point with pride to the testimony borne by His Majesty's Inspector in his report of the Girls' School, in which he says :—"There is a spirit of emulation in every class together with a readiness on the part of the girls which is a very noticeable feature." The pupil teachers receive instruction at the Mile End Pupil Teachers' Centre, and it is hoped will all be prepared for their final Government examination in Training Colleges, so that they may be trained professionally as well as certificated. There is attached to the school an Old Girls' and an Old Boys' Guild, the members of which meet at regular intervals, so that they have an opportunity of renewing their acquaintance with their former teachers and with each other. A Cadet Corps, a Military Band, and the vigorous pursuit of athletics are distinctive features of the Boys' School; the physical development of the lads is thereby largely promoted, and the foreign Jewish boy developed into the healthy and orderly Jewish Englishman. Mr. Benjamin Lazarus, a Member of the Committee, has presented a complete apparatus for a Gymnasium; and Mr. E. D. Stern, another member of that body, is the donor of all the instruments required for a Brass Band. An Anonymous Donor has generously presented an Artistic Stained Window in memory of the late Mrs. N. S. Joseph, which has been placed in the Large Hall.

The report gives a list of numerous successes obtained by pupils and pupil teachers, the approximate value of the Scholarships being £1,070.

Jewish Encyclopædia Committee.

A prompt and cordial response has been made to the recommendation sent out a few days ago by the well-known firm of Messrs. Funk and Wagnalls for the Hon. Consultative Committee for the British Empire on behalf of the Jewish Encyclopædia, urging that every fair-minded Jew should rally to the support of this most important work as regards the Jewish race. The Committee has asked that all present subscribers for the work should send in lists of names of persons and institutions to whom a prospectus of the work might be sent in the hope of such persons becoming subscribers, as it is wished that the British subscription list be increased by 1,000 additional subscribers through the efforts of the Committee. The appeal is made with equal force to every reader of the *Jewish Chronicle* to send to the Headquarters, 44, Fleet Street, London, E.C., the names of all likely persons who might be interested in the Encyclopædia, and we may assure our readers that such a service will be highly esteemed by the members of the Committee. The following persons at present compose the Consultative Committee :—

The Chief Rabbi, the Haham, the Revs. D. W. Marks, D.D., Simeon Singer, Isidore Harris, M.A., H. Gollancz, M.A., Lit.D., G. J. Emanuel, Avigdor Chaikin, Dr. M. Friedländer, Sir Edward Sassoon, Bart., M.P., Sir Philip Magnus, Sir Israel Hart, J.P., Sir Otto Jaffé, J.P., Mr, Louis S. Cohen, J.P., Hon. Emanuel R. Belilios, C.M.G., Captain H. M. Jessel, M.P., Mr. Benjamin L. Cohen, M.P., Mr. Jacob Moser, J.P., Councillor Chas. Dreyfus, Ph.D., Colonel Albert E. Goldsmid, Messrs. Israel Abrahams, M.A., B. Lionel Abrahams, Elkan N. Adler, M.A., Israel Davis, M. Duparc, Ellis A. Franklin, O. E. d'Avigdor-Goldsmid, Israel Gollancz, M.A., Michael A. Green, Marcus Hartog, D.Sc., Alfred G. Henriques, J.P., Charles S. Henry, Hermann Landau, Henry Lucas, Raphael Meldola, F.R.S., Frederick D. Mocatta, Claude G. Montefiore, Leopold de Rothschild, Charles Samuel, Solomon J. Solomon, A.R.A., Marion H. Spielmann, Edward D. Stern, B.A., Adolph Tuck, Lucien Wolf and Israel Zangwill. Convenor, Mr. Isidore Spielmann, F.S.A.

TILL HE WAS TWENTY-ONE.

A painful incident which, happily, did not terminate fatally, is reported from Redditch by the *Indicator* in the following interview with a young man who had just attained his majority.

Mr. J. F. Palmer, 18 Oakley Road, Redditch, is a strong, healthy man, and he owes this to Dr. Williams' pink pills for pale people. He stated: "I was only twelve when my first illness began. I had been out and my clothing got thoroughly wet. A severe attack of rheumatic fever followed, which kept me in bed for sixteen weeks, and after the fever left me I became afflicted with rheumatism every winter; for years I suffered intense pain, which doctors seemed unable to relieve; in fact, I was scarcely able to move.

"Finally, my mother heard of Dr. Williams' pink pills for pale people, and recommended me to try them. I experienced no great relief from the first box; but before the second box was finished I felt much better, and the pains had diminished. After five boxes the rheumatism disappeared, and since then I have never had a touch of it."

Mr. Palmer added that the disease had affected his general health and nervous system. But Dr. Williams' pink pills completely restored his nerve and strength. In the cold weather of January last, Mr. Palmer had a further painful experience. While at work he was suddenly seized with violent pains in the stomach, and had to be conveyed home. He remarked: "I was attended by two doctors, who called it 'nervous prostration,' and ordered me to rest. I called in a third doctor, and under his treatment I began very slowly to recover. Then I suddenly remembered the good I had derived from Dr. Williams' pink pills previously, and determined to take them again. I did, and in little over a month I had completely recovered."

"Do you attribute your recovery entirely to the use of Dr. Williams' pink pills?"

"Undoubtedly," came the unhesitating reply. "Although I obtained some relief from the third medical man, I date my recovery from the time I began to take Dr. Williams' pink pills. I am all right now; in fact, I never felt better."

Mr. Palmer's statement is important, and confirms statement of a Hospital attendant printed on another page of this issue.—[Advt].

Naturalisations in September.

During September, 106 certificates of naturalisation were officially registered. All in the following list have paid substantial sums in fees on taking up the full duties and privileges of British subjects, and the majority are of Jewish origin. The following immigrants from Russia were naturalised:—Barnet Alper, 2, Crown Place, Liverpool; Jacob Antipitzky, 67, Tavistock Crescent, Kensington; Solomon Aronovitch, 26, Bowman Street, Limerick; Lewis Ashimowitz, 2, Winthrop Street, Brady Street, Whitechapel; Myer Barnett, 149, Cambridge Road, Mile End; Edward Berg, 26, Peel Street, Sunderland; Herman Berg, 13, Foyle Street, Sunderland; Jacob Berlinsky, 23, Grey Eagle Street, Spitalfields; William Berman, 59, St. Alban's Road, South Circular Road, Dublin; Simon Davis Borsoock, 9, Quaker Street, Spitalfields; David Brahams, 13, Bank Place, Norwich; Abraham Morris Bylaski, 73, Sutton Street, Commercial Road; Alexander Sisskind Chotz (trading and known as Alexander Sussman), 25, Rupert Street, St. James's; Abraham Cohen, 33, Boyd Street, St. George's-in-the-East: Harris Cohen, 28, Fernie Street, Red Bank, Manchester; Louis Cohen, 32, Bristo Street, Edinburgh; Saul Cohen, 32, Underwood Street, Mile End New Town; Solomon Cohen, 32, Underwood Street, Mile End New Town; Hyman Copelovitch, 220, Langside Road, Glasgow; Jacob Dubin, 18, Bankhall Street, Govanhill, Glasgow; Simon Fishbein, 66, Berwick Street, Soho; Isidore Freeman, 59, Ferntower Road, Highbury; Falk Ginsberg, 2, St. Kevin's Parade, South Circular Road, Dublin; Harris Ginzburg, 36, Leman Street, Whitechapel; Simon Glynn, 79, Soho Street, Liverpool; Phillip Goldberg, 209, Jubilee Street, Stepney; Jacob Goodman, 134, Whitechapel Road; Barnet Graff, 23, Colooney Street, Limerick; Nathan Harris, 7, Lowgate, Hull; Shabbethai Heller, 18, Devon Street, Liverpool; Aaron Indelowitz, known as Aaron Nurick, 23, Fern Grove, Sefton Park, Liverpool; Simon Ishbitzky, known as Simon Aarons, 5, Commercial Street, Whitechapel; Maurice Jachess, 5, Catherine Court, Seething Lane; Mendel Krochak, known as Marcus Blumfield, 22, Connaught Road, Liverpool; Hyman Leveson, 5, St. Mark Street, Whitechapel; Louis Levy, 27, Waverley Street, Hull; Samuel Levy, 25, Little Turner Street, Stepney; Samuel Abraham Lewinstein, 92, King Edward Road, London; Abraham Lewis, 36, Langsdale Street, Liverpool; Moses Margowski, 44, Newcastle Street, Whitechapel; Morris Marquis, 18, Little Woolton Street, Liverpool; Julius Martinson, 26, Richmond Street, Limerick; Lazarus Micholovitz, known as Frank Lazarus, 33, Brompton Street, Hightown, Manchester; Jacob Morris, 36, Fairclough Lane, Liverpool; Isaac Moses, 84, Buxton Street, Mile End New Town; Israel Moskowitz, 143, Globe Road, Mile End; Benjamin Myers, 50, Byron Street, Leeds; Paul Moses Pletzky, 44, Albion Road, Dalston; Solomon Podloski, 9, Virginia Road, Shoreditch; Phillip Prager, 14, Leopold Street, Burdett Road, Bow; Julius Rayman, 112B, Portobello Road, Kensington; Henry Reuben, 79, Goldsmith Road, Hackney; Hyman Rosenhead, 50, Templar Street, Leeds; Moris Jacob Sherman, 400, Portobello Road, North Kensington; Morris Shwied Silver, 32, Stanhope street, St. Pancras; Joseph Soll, 11, Montague Place, Whitechapel; Joseph Solomon, 52, Byron Street, Leeds; Jacob Teff, 83, Oxford Street, Mile End; Philip Marcus Toohey, 74, Colooney Street, Limerick; Marks Warrener, 2, Summers Terrace, Summers Street, Nottingham; David Weinronk, 46, Colooney Street, Limerick; Reuben Weller, 38, Oxford Street, Stepney. The following came from Germany:—Marcus Ariowitsch, The Limes, Upper Walthamstow Road, Walthamstow; Morris Bischofswerder, 47, Morrab Road, Penzance; David Bock, 27, Portsmouth Street, Chorlton-upon-Medlock; Ludwig Bruell, (or Brüll), 311, Camden Road; Johann Oscar Claussen, 2, Montague Place, Bedford Square; Charles Henry Hagmaier, 15, High Street, East Ham; Auguste John Hahn, 61, Ship Street, Brighton; Louis Henne, 143, Goldsmith's Row, Hackney; Olaus Magnus Friedrich Erdmann Henrici, 31, Clarendon Road; Alfred Hess, 32, Colverstone Crescent, Dalston; Julius Hettich, 84, Queen Street, Cardiff; Charles Theodore Hetzel, 10, Brunswick Street, West Hove; Oskar Hirsch, 15, Lymington Road, West End Lane; Edith Margaret Irens, Trefusis, Coleshill Road, Teddington; Heinrich Kühne, commonly known as Henry Keene, 55, Palmerston Road, Boscombe; Carl Wilhelm Letzus, 159, Coldharbour Lane, Camberwell; Charles Marks, 188, Westbourne Grove; Frederick John Gustavus Mella, 66, Edith Road, West Kensington; Frank Mertz, formerly known as Frantz Mertz, Castle Inn, Stonebow Road, Hereford; Alfred Neuburger, 46, Brondesbury Road, Kilburn; Friedrich August Petri, 6, Elm Park Road, Kensington; Philip Friedrich Rudolf Petri, Hazeltryst, 14, Havelock Road, Croydon; Paul Schilling, 30, Hotham Road, Putney; Charles Emilius Schroeder, 98, Park Road, Newcastle-upon-Tyne; William Schutz, 13, Tanner Street, Bermondsey; Joseph Sheraton, 8, Falconer Street, Newcastle-upon-Tyne; and Carl Ford Weisenburger, known as Charles Ford, Hill House, Sutton. The following came from Austria-Hungary: Harris Bell, 310, Askew Road, West Gateshead: Marion Brichta, Eastbury House, Eastbury; and Joseph Zwaig, 28, Nelson Street East. From Switzerland: Jean Jacques Buhrer, 21, Balhousie Street, Perth. From Italy: Prosper D'Agostini, 7, Beaconsfield Arcade, Hong Kong. From Greece: George Constantine Demetriadi, 25, Hartington Road, Chorlton-cum-Hardy. From the Netherlands: Hermanus Henricus Erdbrink, Cedars, Oaklands Park, Weybridge. From Roumania: Maxim Feyman, 89, Great Dover Street; and Victor Katz, 21, Vallance Road, Whitechapel. From Bulgaria: Rody Boneff Gheneff, 2, Granville Road, Stroud Green. From Denmark: Waldemar Jensen, 27, Croyden Grove, Croyden. From France: Josephine Marie Eléonore Leblond, 11, Bryanston Mansions, York Street, Portman Square. From Norway: Ole Johannes Nilsen, 92, Ryder Street, Canton, Cardiff. From the United States: Joel Herbert Seaverns, "Portland," Harold Road, Upper Norwood. From Sweden: John Robert Wigander, 28, Susannah Street, Poplar.

St. John Ambulance Association.—The Netherlands Club Division of this association has entered upon its Autumn Session. A series of lectures will be given during the next few months, and Dr. Klein has, as on previous occasions, promised his co-operation. The former chairman of the division, Mr. L. Romain, has just returned to England, after having served at the Cape with the Royal Army Medical Corps for nearly twelve months.

North-West London Synagogue.—The vestments used at the New Year's services at the North-West London Synagogue were gifts from several members of the congregation, amongst them being three white embossed satin mantles for the Scrolls, presented by Mrs. Sydney Arrobus, Mrs. Lawrence Cohen and Mrs. Arthur Lynes; a white satin and gold desk-cover, by Mrs. Alexander Jones; a purple plush desk-cover and door draperies, by Mrs. Henry Chetham; a massive silver pointer, by Mr. and Mrs. M. Goldman; and other draperies, by Mr. Henry Braham.

Herzl-Nordau Culture Society.—At the last annual election of the Herzl-Nordau Culture Society and Jewish Free Library the following were elected officers for the ensuing year: Chairman, Mr. Leon Bull; Vice-Chairman, Mr. Shapiro; Treasurer, Mr. M. Zucker; Hon. Secretaries, Messrs. Bernard Gillman, 64, Lothian Road, Stockwell, and I. Dainow. The following were elected on the Committee: Misses Rachel Cohen, M. Weinstein and Cohen, and Messrs. N. Lozinsky, Charny, N. Benkowitz, Z. Stolbow, J. Pearl, Yanishewsky, J. Lerman, I. Kort and Schloss.

THE SYNAGOGUES.

The synagogues in London and the Provinces were crowded on the New Year. The services generally presented no exceptional feature except at the Great Synagogue, where the choir had struck, their place being taken by an improvised choir from the pupils of the Jews' Free School. The following reports of services have reached us:—

Great.

The services were conducted by the Rev. M. Hast, assisted by the Rev. A. E. Gordon. A sermon was delivered by the Chief Rabbi on the Duty of Israel at the threshold of the New Year, taking as his text Numbers xxiii., 21: "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. The Lord his God is with him and the Shout of the King is in his midst." In order to induce the boys, who were selected to attend the Children's Services at the Halls of the Great Synagogue and the Jews' Free School, to take an interest in the services, Mr. M. J. Heilbron, the Senior Teacher of the School, kindly undertook to teach them a few Psalms and some of the traditional tunes. Owing to the choir of the Great Synagogue not being in attendance, thirty-six of these boys were selected, at very short notice, to sing some of the responses for the New Year and Atonement Services, and under the direction of Mr. Heilbron they attended at the Great Synagogue over the New Year festival. They will also attend on the Day of Atonement.

Berkeley Street.

The sermon at this synagogue was preached by the Rev. Morris Joseph from Genesis xxii., 1, "And it came to pass after these things that God did prove Abraham, and said unto him, Abraham, and he said, here am I." The Patriarch's answer indicated the spirit in which they should begin the year—the spirit of submission, of unquestioning obedience, of utter self-surrender to a will higher and mightier, and wiser than theirs. Like the Patriarch, they too were being proved. For was not all life a test of their moral quality, of their fitness for life? Let them so school themselves to face the future that whatever it might bring them they would accept dutifully, if joy, with gratitude, if sorrow, with patience, nay, with gratitude too. For out of such a temper was the true life fashioned, and never were they nobler than when they trod their griefs under their feet, and made them the stepping stones to higher things.

Bevis Marks.

The services at this synagogue were conducted by the Revs. S. J. Roco and S. Coriquy. Under the direction of Mr. B. Ereira the choir gave some excellent interpretations of the traditional Sephardic melodies.

New.

The services were conducted by the Revs. S. Levy, M.A., and M. A. Epstein. Mr. Lewis Woolf acted as Baal Tokeah. Mr. Levy preached on the first day, taking his text from Job xxxii., 7, "Days should speak and multitude of years should teach wisdom." In the course of his sermon Mr. Levy said that the prospect before them was not of the brightest, but they ought to admit that they had brought a great deal of the darkness upon themselves. The communal habit of adopting a mere policy of drift resulted in their being inadequately prepared to meet a crisis. For not less than fifteen years the East End problem had been officially before the community, but nothing tangible had been done. During the time that no remedy had been applied the disease had grown, and they were discovering the simple fact that while they stood still time did not stand still, and dangers were confronting them, because when the days spoke to them they would not hear, and when the years should have taught them wisdom they refused to listen. Was there any explanation of the perverse habit of failing to deal with a great question in a large spirit? There were two possible causes, but they were not valid reasons, and by no means justified the practice. In the first place the dread of making a blunder seemed to hurt their pride. They forgot that he who made no mistakes made nothing, that to do nothing was the biggest mistake, and that out of sincere failures the right course of action might ultimately be discovered. In the second place they were, perhaps, too keenly anxious to see immediate results. They longed to see and taste the fruit in their own time. They did not remember that unless parents made sacrifices for their children, although they might not live to see the reward of their unselfishness, there would be an end to civilisation and progress. So, too, the community had to work for the future welfare of Judaism, quite independently of the doubt whether they would witness the betterment of Israel's condition in their own days.

Hambro.

The services at this synagogue were conducted by the Revs. J. Hiller and W. Esterson. The choir was under the direction of Mr. S. Amstel, and Mr. Paul Solomons acted as honorary Baal Tokeah.

Central.

The services at this synagogue were conducted by the Rev. E. Spero, and the Rev. D. Wasserzug, who preached a sermon on the first day. The Prophet Jeremiah described the pathetic scene enacted at Rachel's tomb. Israel had been laid waste and her children slaughtered. And as the survivors, who were being led into captivity, passed the tomb of Rachel, a voice fell on their ears, the voice of Rachel weeping for her children. It was a cry so bitter and poignant, such as could only come from a mother's heart. It was Israel's sob of agony as reflected in History. The tragedy was that it should be repeated on Rosh Hashona year after year, not as a memory but as a historical fact. It were incredible did they not have ocular demonstration of it, that men, women and children should be forced into exile by iniquitous legislation, that they should be kicked like a football from place to place, from continent to continent, from hemisphere to hemisphere, and that for one only crime, because they were Jews. "A voice was heard in Ramah; Rachel was once more weeping" for the newest victims of racial and religious persecution. But was she justified this time in refusing to be comforted? Was not her cup of bitterness this time tinctured with one or two sweet drops? A protest against this unholy persecution had been registered by the two great branches of the Anglo-Saxon race; its policy had been denounced by one of England's foremost statesmen as greater even than its cruelty; and whatever the immediate effects of that protest might be, history was a witness that an opinion launched from Whitehall or the Capitol had rarely failed eventually to move the world.

North London.

On the first day the Rev. Julius A. Gouldstein preached on "A New Year's Reflections." On the second day he read an appropriate Scripture passage, followed by a suitable prayer. The Rev. J. Munz officiated. On Saturday Mr. Gouldstein delivered a sermon on "The obstacles to Repentance," and at the conclusion made reference to the late M. Zola and the Roumanian Question.

Dalston.

The services in this synagogue were conducted by the Rev. J. Lesser, assisted by Mr. Defries, and Mr. Italianer who acted as Baal Tokeah. The choral portions were well rendered by the choir under the direction of Mr. Isaac Goldston. The Rev. L. Canter preached on the first day of the New Year, taking as his theme מלכיות, שופרות זכרונות, and again on שבת שובה on the subject of Repentance, Prayer, and Charity. Full services were also held in the class-rooms attached to the synagogue for the sons and daughters of members of the congregation, Messrs. Gowler, Italianer and Defries acting as readers. The order and decorum maintained by these youthful worshippers reflects great credit on Messrs. Sasserath and Drukker and the able body of stewards (ladies and gentlemen) who so readily assisted them. The Rev. L. Canter delivered an address on the second day of New Year on "The offering of Isaac."

East London.

The services were conducted by the Revs. J. F. Stern, I. Greenberg and D. Jacobs, the Rev. J. F. Stern acting as Baal Tokeah, and preaching on the first day of New Year and on Sabbath. The subject on New Year's Day was "Life's real happiness," based upon the words, "Renew unto a happy year." On Sabbath Teshubah, Mr. Stern spoke upon Reverence as an aid to Penitence, taking his text from the opening verse of the Haphtorah of the day. The voluntary choir, under the able direction of Mr. Henry Weinstein, rendered the choral parts of the service in a manner that elicited much commendation.

Hammersmith.

The services were conducted by the Revs. Michael Adler and G. Prince. Mr. Adler delivered the sermon on the first day, taking his text from the Prayer of Hannah, II. Samuel, 2.

Hampstead.

The synagogue was attended on the New Year by the largest congregation it has as yet accommodated. There being many desirous to attend for whom it was impossible to find room, the Board of Management has decided that, in addition to the two Children's Services already arranged for the Day of Atonement, free services shall be held in the Classrooms. It is expected that those taking part in these services will be Messrs. S. A. Alexander, M. Gollancz, H. Hymans and the Rev. A. H. Eisenberg. Mr. L. J. Greenberg will be in charge of the arrangements, which will include an address by Mr. Green during the day.

South Hackney.

The Rev. G. Isaacs preached on the first day of the New Year, taking the following as his text: "The Lord our God be with us as He was with our fathers: let Him not leave us nor forsake us"—I. Kings, viii. 57. The services were conducted by the Rev. S. Blachman and the Rev. G. Isaacs, assisted by the choir which was under the direction of Mr. J. Napper. It was found necessary to hold an overflow service in the large hall below the synagogue, which is used throughout the year as a schoolroom for the children who attend the Religion Classes. There were about one hundred worshippers at the overflow services, besides one hundred and fifty of the elder pupils of the Religion Classes under the care of their teachers, Mr. L. Franks and the Misses T. Pizer, E. Pizer and L. Rosenberg. Miss Jerichower and Miss Cohen also rendered valuable assistance. The services were conducted by Mr. Walter Phillips and the Rev. S. Wolman, and were supervised by the Wardens and several members of the Board of Management of the Synagogue.

Brondesbury.

The services were conducted by the Rev. L. Mendelsohn, B.A., and the Rev. S. Rapaport. Mr. Mendelsohn, on the first day, in the course of his sermon, said: The Shofar rings in our ears the words "your days are counted and your deeds are weighed and found light!" When the world-worn old year returns to the Lord, she shows volume of wasted energies and disappointed hopes, memory turns the leaves of the book of records, we review our desires, once living voices, and we find nought left but the sins that accompanied them and that stained our souls. We review our anxieties, which are but the echoes of the sounds of the busy world, and which have left us no rest even by night; we find all that is left of them, the furrows on our cheeks. Our resolutions when the heart was welling up with joy, or weighed down by sorrow, are forgotten when the ground on which we stand securely is slipping away. Then truth arraigns us and shows that we have been courting delusions, and help lies only in repentance, which means return to God, whose blessings never fail us, in prayer when we feel that our life depends on His breath, and in charity, which is sacrifice carried out in spite of heavy conflict. These lengthen our days and give weight to our deeds. Mr. Mendelsohn also preached on the second day of the New Year, and on the Sabbath of Repentance.

Western.

The services were conducted by the Revs. H. Davids and Gerald Friedlander. On the first day, the Rev. Gerald Friedlander preached, basing his sermon on the 8th chapter of Nehemiah, which describes the observance of the festival in the days following the period of the Babylonian Captivity. Reference was made to the great loss sustained by the whole of Jewry through the death of Emile Zola.

New Dalston.

Owing to the indisposition of the Rev. C. Davies, the services were conducted by Mr. N. Pekon and Mr. H. Dancyger. Mr. Morris Goldstein, as in previous years, acted as honorary Baal Tokeah. Services were also held in the school rooms, and were conducted by Mr. D. Silverberg and J. Roth.

North-West London.

The services in the new synagogue situated in Caversham Road were conducted by the Minister, the Rev. Walter Levin, assisted by Councillor Joseph Prag and Mr. Lewis Levin. The sermon was preached by the Rev. Walter Levin, his subject being "Past and Present." He showed how great was the influence of the past history of Israel on the character of the Jews to-day, how the past had been always present with them, and that although the conditions of life were to-day so different to what they were in days gone by, yet there were elements in human nature that never changed, and the present had much to learn from old time experiences in matters of faith and religion.

South-East London.

The services were conducted by the Rev. N. Goldston, assisted by Mr. S. Casimir, and the honorary choir, under the voluntary direction of Mr. Albert M. Jacobs. On the first day the sermon was preached by the Rev. N. Goldston from Psalm li., 10, "Create in me a clean heart; renew a right spirit within me."

Finsbury Park.

The Revs. S. Linnewiel and Mr. Forlezer officiated. The synagogue is situated in a neighbourhood the Jewish population of which is rapidly increasing and is enlarging its membership. Although accommodation far in excess of the immediate requirements was furnished at the opening of the building, in all probability in a short time there will be few seats unlet.

Wellington Road.

The services were conducted by the Rev. J. B. Levy, assisted by the Rev. A. Tertis, Junior Warden, who also acted as Baal Tokeah. On the first day a sermon was delivered by Mr. J. Jaffe.

West Ham.

Services were held during New Year at the Emanuel Institute, Romford Road, Forest Gate. Messrs. G. Rosenthal and S. Newman (of Jews' College) officiated. Mr. Newman lectured on both days, taking for his text on the first day Isaiah lxv., 17, and the binding of Israel on the second. Mr. E. Samson (one of the Wardens) acted as Baal Tokeah.

Maiden Lane Synagogue.—The services were conducted by the Rev. P. Phillips.

East Ham and Manor Park Synagogue.—The services were conducted by the Rev. M. Rosen, assisted by Mr. B. Sabel, a congregant. Addresses on both days of the Festival were delivered during the Mincha Service by Mr. Wimborne.

Princes Street Synagogue.—The services were conducted by the Rev. P. Fassenfeld, Mr. Davitsky acting as Baal Tokeah.

Old Castle Street Synagogue.—The Rev. D. Moscowitz officiated, assisted by Mr. Rosenthal. A ewer and basin have been presented by Mr. Angel Cohen in memory of his late wife.

Scarboro' Street Synagogue.—The services were intoned by Messrs. H. Cohen, S. Hyman, L. Renson and L. Simons. Mr. E. Maccoby acted as Baal Tokeah, and on the second day a discourse was delivered by the Rev. Avigdor Chaikin, on Education, in the course of which he deplored the scanty response to appeals for Talmud Torah Schools by the general public.

Poplar Synagogue.—The services were conducted by the Revs. M. Gray and I. Newman, and Mr. Schlissel.

Limehouse Synagogue.—Services were held at the Limehouse Town Hall, conducted by Messrs. M. Lazarus, S. Dancyger and I. Solomons. On Sabbath, Mr. S. Dancyger delivered an address.

Plotzkar Synagogue.—Mr. Shoolsinger conducted the services. An address was delivered by the Rev. S. Melnek on the second day.

Mile End New Town.—The services were conducted by the Rev. S. Hyams and Mr. A. Jacobs. The latter has officiated, gratuitously, as Baal Schachris in this synagogue for nearly a quarter of a century.

West End Talmud Torah:—Services in connection with the West End Talmud Torah were held at St. Andrew's Hall, Newman Street. On the first day addresses were delivered in the morning by Mr. H. Jerevitch, and in the afternoon by the Rev. C. Z. Maccoby. On the second day, the President, Mr. J. Victor, appealed for support for the building fund. A discourse was delivered on Sabbath by Mr. H. Jerevitch.

Deal Street Board School.—The services were conducted by Mr. Isidore Aarons (formerly of Jews' College), who addressed the children on both days. The Misses F. Aarons and A. Kingstone, and Messrs. S. Levy and S. P. Harris, and a few other gentlemen, acted as stewards.

London Hospital.—The services in the Jewish wards were conducted, as on previous occasions, by Mr. Edward Magnus.

Home and Hospital for Jewish Incurables.—Divine Service was conducted at this Institution on the New Year Holidays by Mr. David Pool (a student of Jews' College), assisted by the Rev. S. H. Segelman, one of the inmates. Mr. Pool delivered an address to the patients, which was much appreciated.

Baroness de Hirsch Convalescent Home, Tudor House.—The services were conducted by Mr. Abraham W. Turner, of Jews' College, assisted by Mr. Abrahams.

Mr. Turner also acted as Baal Tokeah. Several local residents were present, in addition to the patients and the girls of the Domestic Training Home.

Joel Emanuel's Almshouses.—The services were conducted by Messrs. Solomon Muller, David Polack and Samuel Lewis, the latter acting as Baal Tokeah.

The services at Lewes Prison were conducted by Mr. Herbert J. Sandheim, of Jews' College.

Great Assembly Hall.

The Assembly Hall was filled on both days of Rosh Hashanah with orderly throngs of devout worshippers. As in previous years the arrangements were excellently carried out under the supervision of the Overseers of the Poor and the Secretary of the United Synagogue. The services were conducted by Messrs. M. Bregman and Aarons. On the first day the following address was delivered by the Rev. Dayan M. Hyamson: How inspiring and inspiriting is the sight of this vast multitude. Who are these whom I see before me? Men and women belonging to the working classes who toil for a livelihood, and earn their bread by the sweat of their brow. Penetrating however beneath the surface, and reflecting upon the past history and glorious future possibilities of our race, I see before me "the nobles of the peoples gathered together to worship the God of Abraham." And the occasion is worthy of this vast assemblage. To-day is the anniversary of the creation of the Universe, the birthday of the world. To-day God passes in review all creatures, examines and closely scrutinises the deeds, words and thoughts of each. Should not this give us pause? He who summons us before His tribunal is not one to be cajoled or deceived, or whose jurisdiction can be avoided. "Whither shall I go from Thy spirit, whither flee from Thy presence? If I ascend to Heaven Thou art there, if I make my bed in the grave Thou art there, if I take the wings of the morning, and abide in the uttermost ends of the West, there, too, Thy hand guides me, Thy right hand sustains me." The same thought is expressed in the Talmud, where we read that when R. Jochanan b. Zaccai lay on his death-bed the disciples gathered round him observed him weeping. "O, light of Israel, mighty Hamoneh, upright pillar, wherefore dost thou weep?" And the sage made reply: "If I were about to be brought before an earthly king for trial would I not fear? And after all he is, like myself, only a creature of flesh and blood, his power limited. His death or mine sets me free. But the one before whom I am to appear is the Supreme King of Kings, whose power endures for ever, here and hereafter. Have I, then, not occasion for apprehension?" When a great teacher like R. Jochanan b. Zaccai, whose life was pure, unselfish, disinterested, wholly devoted to the cause of his people and faith, spoke in this strain, what shall we say, who drink iniquity like water? And yet it would convey an erroneous and partial impression if we were to dwell exclusively on Rosh Hashanah as a day of terror. The New Year is a feast of joy. Its appointment is a proof of God's love. A creditor, eager to ruin his debtor, will not periodically remind him of his obligation. He would rather that the latter should contract fresh liabilities, till he is finally crushed beneath the burden of his monetary difficulties. But the Great Creditor to whom we owe all, the bread we eat, the water we drink, the air we breathe, our very life—desires not our ruin, but our well-being, and, therefore, He has set apart this solemn season as a period of earnest self-examination. The Zodiacal sign for Tishri is a balance—an admonition to us to weigh our conduct. If we have committed mistakes—and who is free from error—let us retrieve and avoid them in future. To-day is not merely the day of Judgment. It is also the day of memorial on which "we are remembered before God, and saved from inward and external foes." For God is not only our judge, He is our law-giver, our King, who will help us. This New Year should especially prove a turning point in the lives of this congregation. Most of you are immigrants from Russia and Roumania, lands of intolerance, oppression and persecution, where the Jew is "Cribb'd, cabin'd and confined," cramped for want of an outlet for his energies. In this happy country you are free as air. Thank God for the liberty you enjoy. Show yourselves deserving of it. To you, apply the Psalmist's words concerning Joseph, who was released from his Egyptian dungeon on the New Year, "I have freed his shoulder from the burden." Live so that you should not deserve to have the burden replaced. Of many of you it may be said, as was said of Rachael's son, when he first arrived in Egypt, that you "hear a language you do not understand." Hasten to learn the language of the country, and for that purpose avail yourselves of the opportunity presented by the night schools. The first duty Judaism imposes upon you is loyalty to the country of your adoption. To be good Jews, you must be peaceful and law-abiding citizens. You must identify yourselves with the interests of the country where your lot is cast. Avoid drawing attention by loud tones, and uncouth speech. And above all, do not burden the police and County Courts with trivial disputes. The Beth Din now holds its sittings five times a week—Monday and Thursday mornings, and Sunday, Tuesday and Wednesday evenings—for the express purpose of adjusting differences between Jew and Jew. The community recognises its responsibility to, and for you; do you, on your part, also recognise responsibility, not only to the community, but to all Jewry. On your behaviour it will depend whether England is to continue to be an asylum for the persecuted of our race. At this season, Israel prays "close the mouths of our adversaries and accusers." Help to realise this prayer. Avoid occasion for offence. The principal ground for the agitation against the aliens is overcrowding in the East End. But if a family is forced by poverty to live in a single room, let that room be clean, sweet and wholesome, not only on Sabbaths and Festivals, but throughout the week. Cultivate scrupulous cleanliness and neatness in your persons, dress, dwellings, if you wish to be welcomed, and remember that cleanliness of hands and purity of heart are required of those who would ascend God's hill and stand on His holy mount. The only road to this success is the beaten road of Honesty and Industry. Let your motto be "The King's broad highway we shall tread; we will not swerve to the right or the left." And so by your uprightness, sobriety, cleanliness, and exemplary behaviour, you will gain recognition as a valuable element in the Jewish and general communal life. May this New Year, which we have ushered in with joy, prove a year of blessing, peace, plenty and prosperity to you, to all Israel, to the British Empire and all mankind.

On the second day, the Rev. Dayan Feldman (who on the first day preached at the services held at the Jews' Free School) delivered the address. Mr. Feldman, in his opening remarks, alluded to his return to the East End of London and the renewal of his services at the Assembly Hall after an interval of two years, during which he had ministered in the North-East of London. The scene was still the same as he witnessed it in previous years. The outward expressions of the worshippers and the inward feelings they indicated, had changed but little; suffering and sorrow were written large upon the faces of the multitudes assembled in prayer. He would therefore adopt the counsel of a Talmudic Rabbi and deliver to them first the message of the New Year—a message of Comfort and Hope. But he would also remind them of their duties on the Day of Remembrance, and urge them to hold reckoning with themselves on this Day of Judgment. If care and vigilance on their part were needed at all times, they were more imperative now. The Alien Commission had directed upon them the eyes of the people in whose midst they dwelt. A powerful searchlight had been turned on to the streets in which they walked, the places where they worked, and the homes in which they were living. Before the Alien Commission, the faults and failings of individual Jews were represented as Jewish faults and failings. It was their duty to show persistently that the Jew ever worked for the welfare of his adopted country, that he sought its peace and gave up his all for its safety and honour. But they must not forget that they could best serve their country by strict adherence to the religion of their fathers, and the preacher indicated at length what true Judaism meant and what part it should play in influencing a man's life and conduct. They must beware of creating a Chillul Hashem, for in this free land they had the opportunity of sanctifying God's name. In the course of his address, Dayan Feldman referred to the attendance of children at the Mission Hall, which, as he had found from personal visitations, was very often with the knowledge and consent of the parents.

Jews' Free School.

Services were held in the big hall and galleries of the School on both days, Mr. H. H. Gordon acting as Warden. A congregation which, it is estimated, exceeded two thousand, carefully and attentively followed the order of the services, conducted by Messrs. Rosenschild and Levy. The Rev. A. Feldman preached on the first day in English and Yiddish. The decorum of the worshippers left nothing to be desired. Mr. Abrahams acted most efficiently as Shammas. In the course of his address on the "Day of Recollection and of Judgment," the Rev. Dayan Feldman referred to the sittings of the Alien Commission, and the need of special circumspection on the part of the foreign inhabitants of this land. They must continue to show their loyalty to prove themselves worthy citizens and true Jews, and hope that "Our Father, our King, would close the mouths of our adversaries and accusers." They must abstain from frequenting the Law Courts and thus prevent Chillul Hashem. The Beth Din had augmented its sessions; in addition to Mondays and Thursdays, it sat on Sunday, Tuesday and Wednesday evenings, and he would urge upon them to bring there their disputes and their causes. The preacher, in the course of his sermon, spoke on the subjects of wife desertion, and the attendance of Jewish children at the Mission Halls. After Musaph, Dayan Feldman preached again in Yiddish for the benefit of those who had as yet had no opportunity to learn English. The preacher expressed the hope that they would all endeavour to learn the language of the land which offered them a home.

PROVINCIAL SYNAGOGUES.

ABERDARE.

The services were conducted by Messrs. Lewis Bloch and Jacob Fine.

BANGOR.

The services on the New Year were conducted by the Rev. J. Rosenzweig, assisted by Mr. M. Bolloten. On the first day, the Minister preached on the lesson to be learned from the Shofar. During the course of his sermon, he appealed to the ladies of the congregation to join the Union of Jewish Women.

BELFAST.

The services at the Great Victoria Street Synagogue were conducted by the Rev. S. Myerowitz, assisted by Mr. H. Heison and Mr. Morris of Liverpool. The Rev. J. E. Myers preached on the first day, the subject of the sermon being on מלכיות זכרונות ושופרות and the Ceremony of תשליך. On שבת שובה Mr. Myers preached from Joel ii., 16, and in the afternoon he preached in the Branch Synagogue, Fleetwood Street, from Hosea xiv., 2 and 3. Mr. Morris acted as בעל תוקע.

BIRMINGHAM

Services were held in the Synagogue, Singer's Hill, the New Infants' School, Blucher Street, the Beth Hamedrash, Wrottesley Street, and a Children's Service in the large Schoolroom, Singer's Hill. In the synagogue, the Revs. G. J. Emanuel, J. Fink and B. Woolf, and Mr. S. Schatz, officiated. Mr. M. Berlyn conducted the services in the New Infants' School, and was assisted by Messrs. I. Candleshine and S. Schatz. Messrs. D. Hollander and I. Thomas were the Wardens at these services. At the Beth Hamedrash, the Revs. S. I. Bloch and S. Chassin conducted the services. The Children's Service held on the first day was attended by 500 children. The Rev. G. J. Emanuel preached in the synagogue on the first day and on Sabbath, at the Beth Hamedrash on Thursday evening, to the overflow congregation on the second day, and at the special service for children on the second day. In the course of his sermon, he said: To-day, brethren, a New Year is given to us. What shall we do with it? It is like a block of marble handed to a skilful artist. If he has the will and the industry, he may make that shapeless block into a noble statue full of grace and beauty. If he be careless or idle, his chisel chips it into useless, valueless fragments. Or again, a year is like a purse of gold. In some hands, each coin is a treasure that will be spent with advantage; in other hands, the entire contents are frittered away without result. Brethren! what shall we do with our New Year? Above all things, let us not waste it. Let us permit no day to pass without extracting from it its uttermost value. Let us employ a large part of it in work. Work is the salt of life, whatever the work be. When we are at work, we are partners with the Almighty Creator, who called the universe into being. Let us every day help someone, not ourselves. We have all the needful power and opportunity, the youngest, the weakest. In every home there is a wife or husband to cherish, a brother or sister to help, a son or daughter to teach and train. There is none so poor but can help some brother man or sister woman, if it be only with a crust of bread or a drink of water, or a kind word, or a sympathetic grasp of the hand. Let us every day strive for self-improvement—to make body stronger, healthier, mind better-stored, more agile; soul firmer, nobler. Let us every day bear in mind our obligations to the Supreme, and set ourselves to perform them; our obligations as men and women, to praise and thank Him for all His boons to us, to live in accord with the laws He has laid down for men's guidance; our obligations as Jewish men and women, to study and obey all the special commands He has laid upon us, His chosen people, His servants, His priests. In a word, my brethren, let us so use this year that when next Rosh Hashonah comes and again we "remember" and "judge," we may more cheerfully review the past and more fearlessly confront the future. Set us to use the year that when it ends we shall feel the glad assurance that we have done well to the extent of our powers and opportunities, and that we are better prepared than ever before, by ability and by habit of life, to use our powers and opportunities for the happiness of our fellow-creatures and for the glory of our God.

BLACKPOOL.

The Rev. S. W. Rosenzweig, assisted by Mr. H. Kauffmann, Treasurer, conducted the services. On the first day, the Rev. S. W. Rosenzweig preached, taking his text from the Musaph prayer, "Thou rememberest what was wrought from eternity, and art mindful of all that hath been formed from of old . . . for there is no forgetfulness before the throne of thy glory, nor is there aught hidden from thine eyes."

BOURNEMOUTH.

Services were held as usual at Merivale Hall. They were conducted by Mr. Moss Davids, assisted by Mr. A. Cohen (both of Jews' College). Mr. Davids preached a sermon on the first day of the Festival, and gave appropriate Bible readings on the second day and on the Sabbath of Repentance.

BRADFORD

The services of the Bradford Hebrew Congregation were held in the spacious Temperance Hall. The services were read by the Rev. M. Littenburg and the Rev. Reuben Tribich, assisted by a congregant. The new Minister, the Rev. Reuben Tribich, preached on the first day on the subject of reconciliation, urging on them to be at peace with all around them and then to become at one with their God. They should banish envy and malice from their hearts, and do their utmost to establish friendship and goodwill to all men. On the second day, and also on Sabbath Shubah, the Rev. Reuben Tribich gave Bible readings by request.

At the Synagogue of British and Foreign Jews the prayers were read by Messrs. Joseph Levy and M. Gottheil; the Shofar was blown by Mr. Isaac Levy. The responses and hymns, English and Hebrew, were sung by a small choir, the whole congregation joining. On Wednesday evening the Rabbi, the Rev. Dr. Strauss, delivered an appropriate address, wishing his congregation a happy New Year. On Thursday morning the preacher took for his text the words "Yom Hazicoron," and treated it according to its threefold import as a day of retrospect, introspect and prospect. A new and enlarged edition of hymns collected by Dr. Strauss is in the press.

BRIGHTON.

The services were conducted by the Revs. A. C. Jacobs and A. Levinson, and Mr. L. Lubeltzki acted as Baal Tokeah. The Rev. A. C. Jacobs preached on the first day from Genesis xix., and also on the second day and Sabbath.

BRISTOL

The services in the synagogue were read by the Minister, the Rev. J. Abelson, B.A., assisted by the Rev. E. Ritblatt, who also acted as Baal Tokeah. The Choir, under the direction of Mr. Henry Simmons, rendered efficient service throughout the festival. Mr. Simmons also acted as Baal Koreah on the first day. The sermon on the first day by the Rev. J. Abelson was on the subject of the threefold division of the Musaph Service. Overflow services were also held at the schoolroom adjoining the synagogue. The Revs. M. Katz and I. Belcher officiated, and Mr. S. Jacobs was Baal Tokeah.

BRYNMAWR.

The beautiful synagogue opened last year by Mr. O. E. d'Avigdor-Goldsmid was crowded to its utmost capacity on both days of Rosh Hashanah. The services were conducted by the Rev. G. Bloch, assisted by Rabbi A. N. Birnbaum of Lomseh, Russia. On the first day, Rabbi Birnbaum delivered a sermon. Many thanks are due to Messrs. M. Rose and Salmen Cohen for the training of the excellent choir, which was under the direction of Mr. Cohen. Mr. N. Abrahams, assisted by Mr. M. Fine of Abergavenny, acted as Baal Tokeah. Handsome desk and pulpit covers were presented by Mrs. I. Goldfoot.

CARDIFF.

The services at the Cathedral Road Synagogue were conducted by the Revs. J. B. Menkin and H. Hamburg, Mr. M. Lewis and Mr. Baron, the two first named acting also as Baal Tokeahs. Mr. Menkin preached on the first day at the synagogue on Psalm xlvii., and in the afternoon of the second day he gave a Talmudical discourse in the Talmud Torah.

CHESTER.

The Rev. S. Trotsky and Mr. S. Bloom officiated. The Rev. S. Trotsky delivered a discourse in Yiddish on Saturday morning.

DUBLIN.

Services were held during the two days of the New Year in the synagogue of the Dublin Hebrew Congregation, Adelaide Road. The Rev. A. Gudansky and the Rev. Mr

Gavronsky officiated, and the former delivered a sermon on Thursday, taking for his subject "The Shofar." He dwelt on the Talmudical explanation of the three distinct sounds, and pointed out the religious and moral lessons to be deduced therefrom.

DUDLEY

The service was conducted by Mr. Fenton, of Dudley, and Mr. Miller, of Birmingham, at the Temperance Hall.

DURHAM

Messrs. J. Morris and S. Herman conducted the divine services on both days of the Festival. Mr. N. Shochet acted as Baal Tokeah.

EDINBURGH.

At the Graham Street Synagogue the services were conducted by the Rev. J. Fürst and Mr. Levine on the first day. Mr. Fürst preached from the text: "My times are in Thy hands."

At the Central Synagogue the Rev. A. Cantor, late of South Portland Street Synagogue, Glasgow, officiated, assisted by Mr. A. Rabinowitz, who also acted as Baal Tokeah.

GLASGOW.

Services at the Garnethill Synagogue were conducted by the Rev. E. P. Phillips and the Rev. I. Levine. The former preached on the first day of the festival.

GRAVESEND

The services in the Synagogue of Tivoli House School were rendered by the house-masters, who received great help from the school choir, which has been augmented. On the First Day the Haphtorah was read by Master Sidney Edells, and on the Second Day by Master Philip Blumberg, of Manchester.

GRIMSBY.

The services were conduced by the Revs. B. H. Rosengard and H. Bendas. Mr. Rosengard preached on the first day Rosh Hashanah from Zephaniah i., 14, 15 and 16, on the value of repentance and the duties of man towards God and his fellow man.

HANLEY.

The services were held at the Temperance Hall, the accommodation at the synagogue having proved inadequate to meet the needs of the ever increasing community. They were conducted by the Revs. S. J. Levy and M. Bensky, the latter of whom preached on the first day, taking his text from Micah vii., 19: "He will turn again and have compassion upon us; he will tread our iniquities underfoot, and Thou wilt cast all their sins into the depths of the sea." Mr. S. Sumberg, a member of the Committee, gave his services as Baal Tokeah.

HULL

The members of the New Western Synagogue, whose new building is in course of construction, found their temporary place of worship too small to accommodate their members, and were compelled to engage the St. George's Hall where services, were conducted by the Rev. Harris Cohen, assisted by Mr. Harris, of Glasgow. The Rev. I. A. Levy, the new Minister, preached on each day of the festival and on the Sabbath. In view of the increased membership the Building Committee has resolved to add accommodation in their new Building for about 150 additional worshippers.

LEICESTER.

The services were conducted by the Minister, the Rev. M. M. Cohen and Mr. Bagel, the latter also acting as Baal Tokeah. The Rev. M. M. Cohen preached from Psalm li., 12: "Create in me a pure heart, O Lord, and renew a right spirit within me."

LEEDS.

Services at the St. John's Place Synagogue were conducted by the Revs. S. Manson and C. Kahn, assisted by his well-trained choir. Mr. Landa acted as Baal Tokeah. The Rev. Mr. Hertzog preached a sermon on the first day.

At the Central Hebrew Congregation Synagogue the Rev. J. Samuels read the services, and was also Baal Tokeah. Services were also held at the Beth Hamedrash which is attached to this Congregation. On the first day Rosh Hashanah, the Rev. Mr. Shinson preached in the Synagogue, and on the second day in the Beth Hamedrash.

The services at the Great Synagogue, Belgrave Street, were conducted by the Rev. S. Diamond and the Rev. S. Davidson. The latter gentleman also acted as Baal Tokeah. The Rev. M. Abrahams preached on the first day and gave Bible Readings and Expositions on the Second Day and on the Sabbath of Repentance.

LIVERPOOL

At the Princes Road Synagogue, the services were rendered by the Revs. H. Burman and J. S. Harris, the latter also officiating as Baal Tokeah. The sermons were preached by the Rev. S. Friedeberg, B.A., on the first day from Proverbs iii., 5 and 6, and on Sabbath from Ps. cxxxix., 23.

MANCHESTER.

At the Manchester Great Synagogue, the Rev. Dr. B. J. Salomon made reference in his sermon to the death of M. Zola. In the course of his remarks, Dr. Salomon said:—If we can scan the pages of history and incuire from them who are the men whose memories are cherished for evermore, whose words and deeds pass down from generation to generation, we shall find that they are those who were unmindful of their own interest to save others from the woes and troubles of the world; who did not live for trifling vanities, but for a great immeasurable destiny, for virtue and truth; who did not live for their own egotistical objects, but lived for all humanity; who taught love and practised love, taught truth and practised truth. Every right-minded and truth-loving man must, therefore, have been deeply grieved at the sad news of the untimely death of a man who has won a name which will always shine among those brilliant stars of a world of literature and humanity which illumine the darkness of night and give the gloomy clouds a bright and silver lining. Emile Zola wielded his gifted pen in the service of finding truth and exposing vice; truth in the various ramifications of science, truth in the different kinds of religious belief, and truth in the outflow of human benevolence and charity. Everywhere he was anxious to find the key to the problems of life and to brush aside social prejudices, religious intolerance, superstition, and all the corruption that corrodes the machinery of social life, including a Government that thwarted justice by the intrigues of adventurers and culprits. And the outcome of all this was the well-known Dreyfus Episode. This man would have died a shameful death on a far-off isle, where cruelties were enacted against him worthy of the most fanatic time of a Torquemada, if Zola, by his open letter, "J'accuse," had not laid bare before the world the base machinations. This letter, which proved exhaustively that the Jew is no traitor to his country, but that he is maligned, persecuted, and hated by those who wish to see immorality and falsehood triumphant, had and will ever have a far-reaching effect for our people. His struggle was a fight for truth, wheresoever it was assailed; and wherever there was a struggle for right and justice, where there was a fight for truth and uprightness, there we see him standing victoriously; and only for that we Jews twine the flowers of our gratitude into the wreaths of immortelles for the great deceased, because, according to a Talmudic adage, "God's seal is truth." The name of Zola will not only be preserved on perishable paper or chiselled in granite; it is written in indelible letters on the tables of all hearts that beat for truth and liberty.

At the North Manchester Synagogue the Rev. Jacob Cantor rendered the services and was assisted by the Rev. S. Miller and Mr. L. Levin, the latter two gentlemen acting as Baalé Tokeah. The Rev. Dr. J. L. Landau preached on both days during the morning service. On the first day he explained the importance of the Festival as it concerned the Jews as individuals; and on the second day drew attention to the historical significance of the day and to the ideas awakened by the weird sounds of the Shofar. On Sabbath Dr. Landau delivered a Talmudical discourse.

The services at the South Manchester Synagogue during the High Festivals were conducted by the Rev. I. Simon. Mr. N. Hope kindly assisted and acted as Baal Tokeah. On the first day of the New Year the Rev. I. Simon preached on the four names ascribed to that day—Beginning of the Year, Day of Judgment, Day of Blowing the Trumpet, and Day of Memorial. These four appellations, he said, forcibly reminded them that they were "strangers and sojourners on earth"; that their deeds and actions were taken notice of by their Maker; that they had to serve God by obeying those commandments which were given to commemorate His mercies to Israel; and that there was a future existence to hope for. They should therefore regard these names as warnings and admonitions to render their earthly pilgrimage distinguished by the four cardinal virtues—Humanity, Magnanimity, Humility, and Faith. Mr. Maurice Simon, B.A., delivered an extemporary address on the second day, taking for his theme "Time and Penitence." On Saturday the Rev. I. Simon explained to a large congregation the difference between "thy people" and "the people of Israel," phrases which were jointly employed in the prayer for life and maintenance. He strongly deprecated the uncalled for controversy as to whether foreign or English Jews were the more religious. Jews brought up in countries where they were oppressed, whilst taught more Hebrew and self-sacrifice, had still to learn from their brethren reared in the lap of freedom to avoid hypocrisy, and to appreciate candour, generosity and conscientiousness. The term "House of Israel" was sufficiently wide to comprise Jews of all nationalities.

The services at the New Synagogue and Beth Hamedrash were conducted by the Rev. J. Matz, assisted by the Rev. T. Kletz; Mr. I. Raffalovich reciting the prayers for the King and Royal Family. Rabbi A. Yudelovitz preached on Saturday afternoon.

The services at the Holy Law Beth Aaron Synogogue and Beth Hamedrash, Cheetham, were conducted by the Rev. J. Burack, assisted by the Rev. L. Freedman. Rabbi M. B. Dagutsky delivered appropriate addresses on both days.

The services held at the Courland Synagogue were conducted by the Rev. B. Lipkin, Mr. W. Shipper, Mr. J. Pollick and Mr. D. Rosenson. Mr. J. Freedman was Baal Tokeah. Mr. Berkovitz delivered sermons the first day in Yiddish and the second day in English. This gentleman also delivered an address on Sabbath on the bringing up and training of children in religious matters.

MERTHYR.

The services were conducted by the Rev. E. Bloom, assisted by Mr. Myers who delivered an address.

NEWCASTLE-ON-TYNE.

The services were read by the Rev. I. Blachman and the Rev. D. Goldsmith, and Mr. I. Cohen acted as Baal Tokeah. On the first day of the Festival, the Rev. M. Rosenbaum preached from Psalm xcix., 1: "The Lord reigneth, let the peoples tremble." On the Sabbath of Repentance, Mr. Rosenbaum, besides preaching in English at the ordinary morning service, preached at the afternoon service in Yiddish. Mr. Rosenbaum intends in future to deliver occasional addresses in Yiddish to supply the demand which evidently exists. Overflow services were held at the Central Hall, under the management of the local Beth Hamedrash.

NORTHAMPTON.

The services were conducted in the Overstone Road Synagogue by the Rev. H. Abrahams, the resident minister, assisted by Mr. J. Hochman, of Jews' College, London. On the first day Mr. Hochman preached on the subject of sin, taking as his text Isaiah lxv., 17, "Behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into my mind." In the course of his discourse the preacher pointed out that the doctrine of "Measure for measure," as taught by the Rabbis in the matter of divine retribution, was not to be applied in the judgment of man, but rather in man's estimate of himself. On the second day Mr. Hochman preached from Deuteronomy xxxii., 32, "I kill and I make alive, I wound and I heal, and there is no deliverer from my hand." The preacher made reference to Emile Zola, who, he said, made right his might in his fight for light, and who caused light to penetrate into perhaps the darkest plot of this age. In him the Jews had lost a friend, like whom there were few either within or without their ranks. On Saturday morning Mr. Hochman preached on Sabbath observance.

NOTTINGHAM

On the first day the Rev. Harris Cohen preached a sermon on the "Purpose of Suffering," and took as his text the words of Jeremiah xxxi. 9: "I was a father unto Israel, and Ephraim is my first-born." The services were conducted by the Revs. Harris Cohen and S. Schloss, the latter also acting as Baal Tokeah.

OXFORD.

The Rev. G. Lipkind, B.A., officiated on the New Year Festivals, assisted by the Rev. Mr. Segal. On the first day he preached on the duties of the Festival from the text Haggai i., 5; and on the second day, dealing with the subject of "Public Worship," he urged on the members of the congregation the necessity for co-operating with the Jewish students of the University in organising the holding of regular divine service throughout the year. He instanced the Cambridge Hebrew Congregation, where the University students, without either local or external aid, and without any of the facilities afforded at Oxford, had effected satisfactory arrangements for the holding of divine service during residence.

PLYMOUTH.

The services were read by the Rev. J. Posner, assisted by the Revs. Dr. Berlin and Mr. A. Greenbaum. In his sermon, Dr. Berlin explained the meaning of the threefold sounding of the Shofar. The first set of blasts was a "proclamation" that the Lord was King; that the New Year's Day was the anniversary of the creation of His Kingdom by Himself, היום הרת עולם. In their repetition, those sounds heralded the approach of that King, "for he cometh to judge the earth," היום יעמיד במשפט. They were the signal for "the great arraignment" and trial of the "Day of Remembrance," when nothing was to gotten, whether good or evil, or could be concealed. When blown for a third time those sounds were a "call to duty"; they then represented to the willing ear the warning yet encouraging voice of the Heavenly Father to the unyielding; the warning and threatening voice of the Heavenly King and Master. An appropriate prayer concluded the sermon.

PORTSMOUTH.

On the eve of the Festival the Rev. I. Phillips preached a sermon, from Proverbs v. 21-22. A new year was commencing, and it was the duty of his hearers to reflect upon the past and ask themselves if they had done something to ennoble their lives, and whether they were prepared to face the stern Judge on the Day of Judgment. If they knew that they had broken their vows, and not maintained the credit of their ways they had cause to lament, for every thought, every action, every intention was known to God. When the Shofar was sounded at the service next day let it be the death-blow to sin and let fresh resolutions eclipse the former life. For the welfare of Judaism they should strive to take part in the holy work, and let honesty of purpose be the rule of life.

PRESTON.

The services were held in the Temperance Hall. The Rev. A. Riese officiated and acted as Baal Tokeah. He was ably assisted by the Warden, Mr. S. Fisher. By kind permission of the Commanding Officer, all coreligionists stationed at Fulwood Barracks, Preston, attended divine service.

READING.

The sudden and unexpected resignation of the Rev. R. Tribich (who, by combining with his ministerial duties the office of Hon. Secretary of the Congregation, had completed all arrangements necessary for the High Festivals) caused great disappointment to the Committee. At the last moment, however, the services of a member of the congregation were requisitioned to assist the Rev. N. Aarons, who read Musaph and acted as Baal Tokeah, the member who volunteered reading the Morning Service.

SOUTHPORT.

The services for the New Year were conducted by the Rev. N. Blaser and Mr. Rubinstein. On Sunday, the Rev. I. Simon, of Manchester, preached on behalf of the local Southport Infirmary, the annual Hospital Sermon.

SOUTH SHIELDS

At the New Hebrew Congregation, Mr. Gompel acted as Baal Tokeah and Baal Shachrith, and Mr. Levinson of Durham, as Baal Musaph on the two days of Rosh Hoshanah.

SUNDERLAND

The New Year's festival service at the synagogue, Moor Street, Sunderland, was conducted by the Rev. Z. Lawrence, assisted by the Rev. L. Muscat and Mr. Jacob Gallewski. The sermon was preached by Mr. Lawrence, who based his remarks on Hannah's Prayer. In the course of his sermon he referred to the late Emile Zola and Rabbiner Dr. Rülf. Overflow services were held in the Schoolroom adjoining the synagogue, being superintended by Messrs. S. Olswang and I. Friedman, and conducted by the Rev. Z. Lawrence, Messrs. Jacob Gallewski and M. Davis.

SWANSEA

For the first time an overflow service was held here in the King's Hall, under the auspices of the Congregation, presided over by Messrs. Abraham Lyons and Michael Jacobs, ex-Wardens. The services in both places were conducted by the Revs S. Fyne and I. Miron, assisted in the synagogue by the octogenarian, Mr. Simon Goldberg, J.P., (who read Musaph on the second day) and Mr. S. Solomon; and in the hall by Mr. D. Taub. Mr. Fyne, the minister, preached on the first day and on Sabbath Shubah. His subject on Thursday was "The Jew as the object of a special dispensation." The Jew, from the very beginning, said the preacher, was made the exception. The ordinary laws of Nature had to stand aside like the waters in the Jordan to make room for him. His very coming into the world was rendered possible only through suspending the operation of the natural laws in his case (Genesis xviii., 2). And if the miracle nowadays were less pronounced, it was all the greater on this account! For if to conceal art were the greatest art, to conceal the miracle was the still greater miracle. On Saturday he made the annual appeal on behalf of the Hospital Sunday Fund.

WOOLWICH.

The spacious Royal Assembly Rooms were engaged by the purpose of holding services over the High Festivals. The Rev. B. J. Salomons, of Montefiore College, Ramsgate, officiated, assisted by the Rev. A. Z. Whiteson. The Rev. B. J. Salomons preached on both days of the Festival. His theme on the first day was "Retrospection," based on Ecclesiastes i., 3: "What profit hath a man of all his labour, which he laboureth under the Sun?" The second day's discourse dealt wtih the mission and functions of the Shophar, based on Joel ii., 15: "Blow the comet in Zion, sanctify a fast, proclaim a solemn assembly."

THE PROVINCES.

BIRMINGHAM.

The annual general meeting of the Jewish Working Men's Educational Institute was held in the Schoolroom, Singer's Hill, on Sunday afternoon last, Mr. B. H. Joseph, President, occupying the Chair. In the report submitted to the meeting the Committee stated that the income from subscriptions, which for the past two years averaged £50 10s. per annum, receded to £39. The amount received from school fees however was equal to the average of the two preceding years. The School was open on 42 Sundays and 38 Mondays during the year. On the former day the average number in attendance was 27, and on the latter 17. The report and balance sheet having been adopted, Mr. B. H. Joseph was re-elected President, Mr. D. Hollander was elected Treasurer, and Mr. Lionel Barnett, Hon. Secretary. The Committee were re-elected with the addition of Messrs. M. Berlyn and J. Wybrow. Votes of thanks were accorded to the Chairman, and Vice-Chairman, to Mr. M. Berlyn for his services as Hon. Secretary, to the donors of prizes, Messrs. B. H. Joseph and M. Fisher, and to the Staff.

The annual general meeting of the subscribers to the Hebrew Recreative Classes (Girls) was held on Sunday morning last in the Schoolroom, Singer's Hill. Mrs. J. W. Salaman, President, who occupied the Chair, moved the adoption of the report and balance sheet. In their report (the fifteenth) the Committee record a very satisfactory year's work. Deep regret is expressed at the resignation by Mrs. John Phillips of the post of President after fourteen years' service, and at the great loss suffered by the death of Miss J. M. Levi. At the annual competition of the Union of Girls' Clubs the Hebrew Recreative Classes achieved the following successes: Doll dressing, first prize; plain sewing, second prize; recitation, second prize; singing, highly commended. The Committee record their thanks to the helpers for their unremitting attention in teaching the various subjects to the girls, and in providing them with recreation and amusement. The Dressmaking Class has been revived with great success, very many girls having joined, and made splendid progress under the able tuition of the helpers who have undertaken it. Meetings have been held on Sunday afternoons for the purpose of prayer under the direction of Mrs. Fred Joseph, who has been assisted by a number of young ladies, who conduct the services and have given suitable addresses to the girls. Another new feature has been the institution of "A Happy Evening for Little Children." This was arranged by the helpers, and the small expenses were defrayed by the girls themselves, each of whom invited a little child. In celebration of the Coronation the girls had a whole day's treat this summer instead of the usual afternoon's outing. The report and balance sheet were unanimously adopted. The following officers were re-elected: President, Mrs. J. W. Salaman; Vice-President, Mrs. Montague Davis; Treasurer, Miss Spiers; Hon. Secretary, Mrs. M. Berlyn. The Committee were re-elected, with the addition of Mrs. A. Myers, to fill the vacancy caused by the death of Miss J. M. Levi. A suggestion was thrown out that an application should be made to the Board of Education for a grant to be made in support of the Classes, and it was decided to make enquiries respecting the same. It was arranged to open the Classes for the ensuing session on November 1st. A code of bye-laws, which had been drawn up by the young ladies who teach the various branches of work, was submitted to the meeting and adopted.

A public meeting is to be held in the large Schoolroom, Singer's Hill, on Sunday, the 19th inst., at 11.30 for the purpose of forming a local branch of the Union of Jewish Women Workers. Miss Halford, Secretary of the Union, will be present and address the meeting.

The annual general business meeting of the Birmingham Jewish Young Men's Association was held on Sunday evening at the Great Western Hotel; Mr. S. J. Levi occupied the Chair. The thirteenth annual report and balance-sheet were confirmed and adopted after a spirited discussion, in which the following gentlemen took part; The Rev. G. J. Emanuel, Messrs. E. L. Levy, S. M. Levi, I. L. Lyons, L. J. Libgott, L. Goldberg and Davis. The Chairman announced that Mr. R. Cohen had kindly renewed his offer of £1 1s. for a prize essay. A vote of thanks to the Rev. Dr. Adler for having acted as President during the past year having been unanimously carried, the following officers were elected for the ensuing session: President, the Rev. A. A. Green; Vice-Presidents, the Revs. Dr. Adler and G. J. Emanuel, Councillor David Davis, Messrs. M. Berlyn, Henry Davis, B. H. Joseph, S. M. Levi and J. Phillips, J.P. Committee, Messrs. Ahronsberg, J. Caro, R. Cohen, S. C. Gordon, E. Goodman, S. J. Levi, P. Joseph, S. J. Libgott, D. Lintine and I. L. Lyons. Votes of congratulation to Mr. Harold Davis on his recovery from his severe illness, and to Mr. B. Silverston, on his recent marriage, were carried with acclamation. Eight new members of the Association were elected, and the proceedings terminated with votes of thanks to the Chair.

BRADFORD.

The religion classes were reopened on Sabbath last, and there was a good attendance of children, showing an increase on the previous session.

DERBY.

The Rev. Harris Cohen, of Nottingham, visited Derby on Sunday last and examined the Hebrew and Religion Classes in connection with the Synagogue. Mr. Cohen addressed the children on the importance of the Ten Days of Penitence. In the evening a service was held, and was conducted by the Rev. Mr. Mishkon, the newly-appointed Chazan. Mr. Cohen delivered a sermon on "The Efficacy of Prayer."

DEVONPORT.

Mr. Councillor Myer Fredman has been elected Chairman for St. John's Ward, Devonport, by the Conservative Executive.

DURHAM.

The annual general meeting of the Durham Zionist Association was held on Sunday, Mr. A. Quart in the chair. Mr. E. Morris, in moving the adoption of the report and balance-sheet, congratulated the society on its satisfactory financial condition. During the year the Society contributed £10 to the National Fund. The following were elected for the ensuing year: Mr. A. Quart, President; Mr. S. Keidon, Treasurer; Mr. B. Morris, Secretary: Mr. N. Shochet, Auditor; Mr. T. Brewer, Collector; Messrs. P. B. Phillips, N. Birk, E. Morris and E. Rachmel, Committee.

DUBLIN

At the recent Preliminary Examinations held by the Royal College of Physicians and Royal College of Surgeons in Ireland, Mr. Jacob Zlotover and Mr. Abraham D. Woolf were among the successful candidates.

At the Molyneux Cricket and Football Annual Concert held at the Albert Hall, Mr. H. Wigoder was presented with the batting medal for the highest average of the season.

EDINBURGH

A public meeting was held in the Bredalbane Hall on Sunday, under the auspices of the Glasgow B'nei Zion, for the purpose of forming a Zionist Society for boys, under the title of "The Pirchai Zion." Mr. J. Benson, President, occupied the chair. Mr. H. Baker, seconded by Mr. D. Halpern, and supported by Mr. J. Meisel, proposed the formation of the Pirchai Zion. Members numbering 80 in all were then enrolled, and the following Committee were elected: President, Mr. H. Greenberg; Vice-President, Mr. A. Blasky; Treasurer, Mr. I. Shenkin; Secretary, Mr. I. Benson; Committee, Messrs. D. Goldsmith, L. Kaplan, M. Kifkin, N. Kaplan, S. Freedman, J. Sachs, S. Benson, D. August, J. Neimitz, L. Cohen, J. Blashky, D. Kaplan, P. Kaplan, L. Ruditz, L. Sless, H. Stern, I. Foreman, A. Lipshitz, and I. Sclare.

The yearly meeting of the congregation for the nomination of office-holders was held on Sunday. The following were unanimously proposed and seconded: President, Mr. Maurice Isaacs (11th year); Treasurer, Mr. Henry Michael (4th year); Committee, Messrs. Abrams, Goldstone, Dresner, M. Michael, A. L. Reis, Stungo, Gordon, S. Harris; Mr. A. L. Reis, Hon. Secretary.

FOLKESTONE

Sir Edward Sassoon, M.P., addressed his constituents last week, on which occasion he strongly defended the Government's Education Bill. On a subsequent evening he delivered a speech in the French language at a banquet given to representatives of the municipality of Boulogne and of the Northern of France Railway.

HULL.

During his visit to Hull the Rev. S. Singer examined the Girls' School in Hebrew and Religion, and expressed himself highly delighted with the efficiency of the children from the infants upwards, remarking "that the whole school and its occupants seemed alive and bright." The rev. gentleman also distributed the prizes for Hebrew, English and Needlework, among which were some beautifully selected books and work-boxes, etc. The Esther Jacobs Memorial Prize and Miss Simmons's prize for proficiency in English have not yet been awarded. Several ladies were present, amongst them being Mrs. Jacobs (President), Mrs. Barnard (Treasurer), Mrs. Dumoulin, Mrs. E. Gosschalk, Mrs. I. Harris, Mrs. Aarons and others. The following is an extract from the Report of H.M.'s Inspector:—"Girls' School.—During the year the School has been transferred from Osborne Street to the new premises in Linnæus Street and the work is now going on under very comfortable conditions for both teachers and taught; the rooms are bright and cheerful, with pleasant surroundings, and the Managers are to be congratulated on the success of their efforts in providing for a special educational want. The efficiency of the School is very creditable to Miss Morris who receives such loyal support from her zealous staff. A special word of praise is due to Miss Abrahams for her valuable help. The Infants are under admirable control and being nicely prepared by Miss Beecroft."

On Sunday week one hundred and twenty boys and girls were entertained to tea at the Hebrew Boys' School (Talmud Torah), 27, Mill Street. After the tea, fruit, sweets, and money were distributed. Mesdames Barnett, Tadman, Moss, H. Pearlman, Mendlesohn, Bergman, S. Pearlman, Cohen, and the Misses Moss, Zimmerman, Dolly Cohen, and Mendlesohn worked energetically to make the gathering a happy success.

LEEDS.

Mr. Isaac Davidson, Hon. Secretary of the Jewish Young Men's Association, contributed an article on "The Jewish New Year" to the issue of the *Yorkshire Post* appearing on the 2nd inst.

NEWCASTLE-ON-TYNE.

On Sunday last, a well-attended meeting was held at the Synagogue Schoolroom, Leazes Park Road, for the purpose of establishing a Jewish Literary and Educational Institute. The Rev. M. Rosenbaum, convenor of the meeting, presided, and pointed out the necessity of such an Institution. It was proposed to hold Continuation Classes for the study of Hebrew, for teaching English to Jews of foreign birth, and for studying various branches of Hebrew Literature. A resolution asserting the advisability of establishing a Jewish Literary and Educational Institute was proposed by Mr. S. Alexander, seconded by Mr. L. Richman, and carried unanimously. A provisional committee was elected, and it is hoped that the Institute will shortly be opened.

PORTSMOUTH.

Miss Gladys Emanuel, daughter of Mr. P. H. Emanuel, contributed a short poem to the *Times and Country Journal* of Saturday last.

READING.

As already announced in the *Jewish Chronicle*, the Bradford Hebrew Congregation has decided to give a call to the Rev. Reuben Tribich, of Reading, to the post of Minister to that Congregation. Mr. Tribich, details of whose career were given in the *Jewish Chronicle* of April 6th last, was educated at Jews' and University Colleges. He has been Minister to the Reading Hebrew Congregation, to which post he was appointed in March of this year. In the short time that has elapsed since then he has made himself popular with his congregants, and has gained the esteem of all with whom he has come in contact. In May last he was instrumental in forming the Reading Jewish Communal League, with the object of stimulating greater interest in the synagogue and communal work among the younger members of the congregation. Of this body, which has been very successful and is doing good work in Reading, the Rev. Reuben Tribich was appointed first President. He also instituted a series of fortnightly children's services, which have been well attended. By means of visits he has instilled into the hearts of his congregants a deeper feeling of love and reverence for the synagogue and their religion. Many non-Jewish visitors to the town have usually spent their Saturday morning in the synagogue and listened with marked attention to the sermon. Mr. Tribich numbers among his Reading friends many non-Jews and Christian clergymen. He has also taken steps among the working class to ensure the better keeping of Sabbath as a day of rest by their abstaining from work on that day. He has also made arrangements for the visitation of Jewish families throughout Berkshire and the surrounding districts, thereby making the synagogue a living force.

Rev. R. TRIBICH.

SOUTHPORT.

A special Hospital Sunday service was held at the Southport Synagogue on Sunday last, which was conducted by the minister, the Rev. N. Blazer, the choir being led by Mr. J. Lambert. The Rev. I. Simon, of Manchester, was invited to preach the sermon. Mr. Simon took for his subject "The Charity Season." He said the charity which began and ended with merely giving to the poor what could easily be spared was much inferior to the charity which evinced earnest sympathy with the sufferers to be relieved. Showy donations flung at the heads of the poor without pitying their poverty, though large and munificent, ill compared with the smaller and less magnificent contributions of those whose means were limited but whose hearts were full of love and compassion, and who deemed no personal sacrifices too great to alleviate misery and wretchedness. The charity they were asked for now was of the higher type. They were soliciting aid not for ordinary beggars but for sturdy honest hardworking bread-winners whose deliverance from untimely death greatly depended on the liberal maintenance of hospitals where they could be provided with the best medical skill, and efficient nursing, urgent necessities which they lacked in their poverty-stricken homes.

SUNDERLAND.

On Sunday night a special meeting of the Sunderland Branch of the Zionist Association was held in the Schoolroom. There was a crowded attendance. Mr. Israel Jacobs, Chairman of the Branch, presided, and proposed a vote of condolence with the relations of the late Rabbi Dr. Isaac Rülf. The Rev. Z. Lawrence seconded, and dealt at great length upon the great Rabbi's character, both as regards intellect and goodness of heart. The motion was supported by Messrs. Charles Cohen and Simon Olswang, and carried unanimously.

RECEIVED.

Penny Dinners: Mrs. L. B., Brighton, 5/-.
Poor Jews' Temporary Shelter: Mrs. L. B., Brighton, 5/-.

Bayswater Choral and Musical Society.—Mr. Arthur M. Friedländer, A.R.C.M., is about to form the above Society for the study and public performance of choral and musical works. The study of synagogue music (so as to encourage congregational singing) will form an important feature of the Society. Further particulars will be duly announced. Anyone desirous of becoming a member is requested to communicate with Mr. A. M. Friedländer, 105, Elgin Avenue, W.

ALWAYS TIRED.

HOW MANY WOMEN DO YOU KNOW WHO CAN SAY THEY ARE THOROUGHLY WELL? HOW THEY CAN BE STRONG.

"I don't feel very well; I am so tired all the time; I don't know what is the matter with me." We hear these words every day. As often as we meet our friends, just so often are the words repeated. More than likely we speak the same pregnant words ourselves, and there is no doubt but that we do feel far from well most of the time. Our symptoms are indigestion, and distress after eating, violent headache, nervous prostration, dizziness, sudden faintness. extreme lassitude, irritability, nervousness, sleeplessness, flatulency, melancholia, depression of spirits, and a general all-gone, bearing-down feeling. There is a cause, and there is a remedy for all that is covered by those words so constantly spoken by women. The eminent physician who created Vogeler's Curative Compound was and is to-day fully conversant with all of these symptoms, and knows Vogeler's Curative Compound will cure the ills which beset women. A large free sample bottle will be sent upon receipt of 3d. to cover postage and packing by The Vogeler Compound Co., 45, Farringdon Road, London, E.C. There will be no disappointment, but health, vigour, and happiness will follow.

Nothing so suddenly and completely disables the muscles as
Lumbago, Lame Back, or Stiff Neck,
and nothing so promptly and surely cures them as **ST. JACOBS OIL.**

Manchester News.

Ezra Social Institute

A member of the Board writes to us: Your correspondents, in your issues of the 12th and 26th September charge the Board of the Social Ezra Institute with not having done anything since they were elected by the general body of members last January. As a member of the Board who attended on every occasion they met, I can only say that your correspondents are labouring under a misapprehension if they think nothing was done. Very soon after the Board first met they discovered that the solution of the financial question would tax all their energy and resource. They were not deceived in this. Every member of the Manchester Jewish community who has an intimate knowledge of the inner workings of Manchester Jewish institutions knows that this question of finance is the skeleton in the cupboards of everyone of them. Various schemes were brought forward and discussed, and the Board very wisely, in my humble opinion, came to the conclusion that "God helps them that help themselves," and decided to ask their members for that self-help. A small sum was asked for, and the response to the Board's appeal was practically nil. Without money nothing can be done, and if the people who most wish to see an institution of the kind in question established, and manifest that wish by tendering their names as would-be members, ignore an application for financial support, who, I ask, can be expected to provide the money required? Surely it is not too much to ask these people for a subscription towards a fund for that purpose. If their interest is of minute proportions that this small amount of self-denial and trouble is too much for them, then I say the Board were working for an extremely thankless and apathetic body, and it is not surprising that they were handicapped. The calling of numerous meetings of the general body of members would not have removed the financial difficulty. If the members had any suggestions to make they could have been forwarded to the Hon. Secretary and they would have been gratefully received and considered. No suggestions were made. It is strange that it should not be too much trouble for some would-be members of the Ezra Social Institute to write long letters to the press, whereas to write a cheque and forward same as requested in the Board's circular is impossible.

Spanish and Portuguese Jews' Association.

The opening conversazione of the Manchester Spanish and Portuguese Jews' Association has been arranged to take place on Thursday afternoon next, October 16th, the first day of Tabernacles, at the Cheetham Town Hall. The Rev. Dr. Salomon will deliver the inaugural address for the session.

Jewish Board of Guardians.

At the October monthly meeting of the Manchester Jewish Board of Guardians (Alderman I. Frankenberg, J.P., in the Chair) it was reported that during the month of September 145 cases were relieved at a cost of £169 5s. 4d., against 134 cases for £79 5s. 9d. in September 1901; 74 loans for £581 were granted, as against 59 for £413; 32 home cases were treated by the Medical Officer, who made 104 visits; 2 deaths occurred, viz., boy, aged 18, cancer of brain; girl, aged 22, phthisis. One case of scarlet fever removed to hospital. Very little sickness generally.

Miscellaneous.

Mr. Abraham Abdela recently won the first prize at an open Table Tennis Tournament at the Tweedale Restaurant, and was awarded a gold medal for his success.

Mrs. E. Isaacs, of Heaton Park, Manchester, has received a letter of acknowledgment from the Private Secretary, for letters of congratulation addressed to Their Majesties.

Chevras and Friendly Societies.

Order Shield of Abraham.

A meeting of "Lord Beaconsfield" Lodge, No. 3, was held on Saturday, at the "Prince Albert," Steward Street, Spitalfields, Bro. J. Becker in the Chair, Bro. Lewis Harris in the Vice-Chair. Ten candidates were initiated. Bros. J. Becker and A. Shoolman, Secretary, conducted the ceremony. The Lodge has now 82 members and a capital of £54. Several Grand Lodge officials spoke.

A special meeting of "Rufus Isaacs" Lodge, No. 7, was held on Monday evening last, at the "Green Man," Mansell Street, with Bro. W. Weinberg in the Chair, for the purpose of discussing important business in reference to the Initiation of the Lodge, which takes place on November 2nd.

The European Hebrew Friendly Benefit Society.—This Society held its first annual meeting at the registered office, the "Golden Lion," 135, Cannon Street Road, on Sunday. Bro. E. Goldstein, President, was in the Chair, and Bro. M. Cohen in the Vice-Chair. The Secretary, Bro. W. Isaacs, read the balance-sheet for the year which showed an income of £94 10s. and the balance in hand for the various funds was £59 1s. The balance-sheet and report were unanimously adopted. Bros. L. Cohen and S. Ginsberg reported their satisfaction with the accounts as audited by them. The election of officers resulted as follows: Bro. E. Goodstein, President (re-elected); Bro. M. Cohen, Vice-President; Bro. S. Goodman, Treasurer (re-elected); Bros. E. Goldstein, I. Rosenfeld and J. Green, Trustees (re-elected); Bros. L. Cohen and S. Ginsberg, Auditors (re-elected); Dr. Morris, Medical officer; Bro. W. Isaacs, Secretary (re-elected); Bros. L. Myers, L. Marks, A. Goodstein, W. Winegard, W. Jacobs, H. Shara, I. Jacobovich, S. Woolfstein, J. Bloomstein, L. Wilchinsky and S. Plitz were elected as Committee; Bro. M. Hart, Collector (re-elected). The President thanked the Brethren for the continued support shown by re-electing him to the Presidential Chair, and promised that he would try to promote the welfare of the Society to the best of his ability. He also charged the Brothers to try to introduce as many members as possible.

Independent Maccabeans Friendly Benefit Society.—On Saturday evening last, at a general meeting of the members of the society, held at "The Ship Tavern," Hanbury Street, Whitechapel, Mr. S. Schneider was presented with a handsome marble clock, as a mark of the esteem and appreciation of his valuable services to the society.

Makes the Skin as Soft as Velvet.
Beetham's "Larola" } entirely removes all
Beetham's "Larola" } roughness, redness, irritation, tan, &c.
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Holloway's Pills and Ointment. During piercing winds and excessive variations of temperature every one is more or less liable to internal and external disease. Throat, chest, liver, bowels, kidneys and skin all suffer in some degree, and may be relieved by rubbing in this Ointment, aided by proper doses of the Pills, for administering which full directions accompany each box; in truth, anyone who thoroughly masters Holloway's "instructions" will, in remedying disease, exchange the labour of an hour for the profit of a lifetime. All bronchial, pulmonary and throat disorders require that the Ointment should be thoroughly well rubbed upon the skin twice a day with great regularity, considerable briskness, and much persistence.—[Advt.]

"Keep the Blood Pure and the Health of the System will Follow."—Clarke's World-famed Blood Mixture is warranted to cleanse the blood from all impurities from whatever causes arising. For Scrofula, Scurvy, Eczema, Bad Legs, Skin and Blood Diseases, Ulcers, Glandular Swellings, Blackheads, Pimples and Sores of all kinds its effects are marvellous. Thousands of wonderful cures have been effected by it. In bottles 2/9 and 11/- each of all chemists. Beware of worthless imitations and substitutes.—Advt.

Throat Affection and Hoarseness.—All suffering from Irritation of the Throat and hoarseness will be agreeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Troches." These famous lozenges are now sold by most respectable chemists in this country at 1s. 1½d. per box. People troubled with a "hacking cough," a "slight cold" or bronchial affections, cannot try them too soon, as similar troubles, if allowed to progress, result in serious Pulmonary and Asthmatic affections. See that the words "Brown's Bronchial Troches" are on the Government Stamp around each box. Of all Chemists.—[Advt.]

EPPS'S The most nutritious.
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Prepared from the finest selected Cocoa. COCOA

Prizes and Certificates.

City of London School for Girls.—At the distribution of prizes by the Lady Mayoress on Wednesday last, the following prizes were awarded:—to Caroline Green (grand-daughter of the late Mr. I. M. Myers), Elementary Inorganic Chemistry (Theoretical) 1st class; Botany (Advanced) 1st class; Mathematics, Stage 1, 2nd class; Theoretical Mechanics (Elementary) 1st class; and a form prize for Latin. R. Bromet obtained a prize for recitation and M. Cohen a prize for general proficiency.

Swansea.—At the recent examination held under the Central Welsh Board of Education, Harry Lyons, son of Mr. Sol. Lyons, Stockwell Villas, Heathfield Road, gained the junior certificate with honours in English language, French, Latin and arithmetic.

Home and Hospital for Jewish Incurables.—On the first day of the New Year the inmates were regaled with a poultry dinner, fruit, etc., kindly given by Mr. J. M. Ansell, Vice-Chairman of the House Committee, and a similar treat was to be afforded them on the Eve of the Day of Atonement, by Mr. Gustave Tuck, a member of the Board of Management.

DR. WILLIAMS' PINK PILLS IN A HOSPITAL.

Young lady attendant acknowledges their value in her case, after ordinary treatment had proved ineffectual.

The general popularity of that familiar medicine, Dr. Williams' pink pills, among people in every station of life is due to their efficacy in curing so many forms of disease. One of the latest records in their favour emanates from a young lady of twenty-three, who for some years has been on the staff of a large Northampton Hospital, and who had the special advantage of the best medical attention. Still, her whole praise is reserved for Dr. Williams' pink pills. Miss Annie Boar is the young lady in question, and her home is at Lutton, near Northampton.

"I have been fulfilling duties at St. Andrew's Hospital, Northampton," said Miss Boar, "for four years. About two years ago I began to get thin, white and bloodless. What little I could eat was unpalatable to me, and I greatly suffered from indigestion. I also had pains in the Head and Palpitation of the Heart. Although generally drowsy, I failed to obtain rest at nights, and became low-spirited and restless. Of course, I had the best professional attendance at the hospital; the doctors said I was suffering from Anæmia, which had now brought on acute Neuralgia. I tried ordinary medicine for eight weeks and then discontinued it. I was getting worse: my strength appeared to have left me, and all food seemed to stay on my chest. When going upstairs I had to sit down every few steps, and I never walked very far without having to stop. I had to give up my work. I came home, and it was thought my end was near."

Miss Annie Boar. (From a photograph).

Miss Boar is now looking the picture of health, and in reply to a question said, "I attribute the remarkable change entirely to Dr. Williams' pink pills for pale people. I happened to read in the paper about them, and determined to give them a good trial. There was an improvement almost directly. The first three pills did me good, and I soon recovered. I only took one box, and I have never been ill since. Indeed, I was never better in my life than I am at this moment. I have a healthy appetite, and my food does me good. The continual weariness has departed; I can walk without exhaustion, and do my work—in fact, I enjoy a new lease of life."

Dr. Williams' pink pills have cured more Anæmic, sickly, white faced girls than any other medicine ever discovered, for they supply new rich blood to the system, and so strengthen digestive organs too weak to extract nutriment from the food taken. They are equally suitable for men, women, and children, and have cured not only anæmia and indigestion, but "decline," consumption, rheumatism, sciatica, St. Vitus' dance, paralysis, and locomotor ataxy, also those special ailments which women dread. They are supplied direct at 2s. 9d. a box, or 13s. 9d. for six boxes, post free, by Dr. Williams' medicine company, Holborn Viaduct, London; stocked also by most dealers, but at shops look for the full name, Dr. Williams' pink pills for pale people, on every box, so that no worthless substitute may be palmed off upon you.—[Advt.].

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C. C. and T. MOORE will SELL by AUCTION at the Mart, on THURSDAY, 23rd October, at Two.

HIGHBURY.—The valuable block of freehold property, Nos. 10 to 20, Elwood-street, and 3, 5, 7, 9, Myrtle-street, Blackstock-road; land area 13,750 sq. ft.; let on lease at a ground rent of £22, with reversion in seven years to rack rents of £300. Solicitors, Messrs. Lovell and Broad, 1, Snow Hill, E.C.

ST. GEORGE'S, E.—Five houses, Nos. 100 to 108, Cornwall-street, Watney-street; let at £109 4s.; term 26 years at £24. Solicitors, Messrs. Frost, Ward and Co., 150, Leadenhall-street, E.C.

BURDETT-ROAD, E.—Two shops and a house, Nos. 185, 187, 189, Turner's-road; let (shops on agreement) at £117 per ann.; term 59 years at £13. Solicitors, Messrs. Bradshaw and Waterson, 85, East India-road, E.

WHITECHAPEL.—By order of Mortgagees. Freehold shops, houses and workshops, 6 and 8, Well-street; let at £91 and £65 per ann. Solicitor, H. B. Spottiswoode, Esq., 30, Norfolk-street, W.C.

LEYTON.—Villas, Nos. 38 and 40, Leyton Park-road; let at £58 4s.: term 78 years at £9. Solicitor, W. Stubbs, Esq., 19, John-street, W.C.

LONDON FIELDS.—Shop (fitted as Corn Merchant's), house and warehouse, No. 15, Broadway; possession on completion; term 43 years at £6 10s. Solicitors, Messrs. Morgan, Upjohn and Leech, 51, Holborn Viaduct, E.C.

POPLAR.—The houses, Nos. 6 and 7, Paris-terrace, Gough-street: let at £59 16s.; term 63 years at £3 each. Solicitors, Messrs. Edell and Gordon, 4, King-street, E.C.

POPLAR AND BETHNAL GREEN.—Freehold shops, Nos. 96 and 98, High-street, let at £90; and No. 79, Hare-street, at £35. Solicitors, Messrs. A. White and Co., 25, Abchurch-lane, E.C.

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EDUCATIONAL.

CITY gentleman (27), graduate École Supérieure de Commerce de Genéve, would like to devote his evenings to giving French and German lessons for Board and Lodging in a respectable Jewish family; would consent paying a small remuneration; references.—J. R., 11, Ashby-road, Islington, N.

AN EXPERIENCED GOVERNESS having 2 afternoons vacant, desires pupils, junior or advanced, for English, French, music and Hebrew; good references (among others, Mrs. Lucien Wolf). Address 5,338, Jewish Chronicle office.

LADY requires situation in good Jewish family for excellent German GOVERNESS, diplômée in German and French (4½ years in Paris), and very musical. —Mrs. A. R., Hampstead Green Office.

YOUNG Dutch LADY, highest certificate French, knowledge of German and piano, seeks a situation as TEACHER at a first-class school, or as governess to give French conversation lessons; highest references. Address E., c/o Jelpke, High-road, Kilburn.

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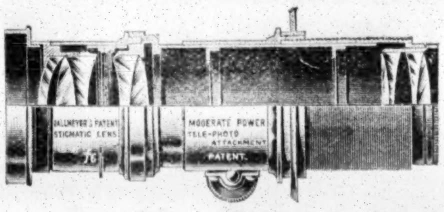

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TO TAILORS.—Smart young man (21), practical, and having a knowledge of cutting, desires situation with a view of gaining a thorough knowledge of the tailoring business and practical cutting; willing to make himself generally useful; good references. Address 5,991, Jewish Chronicle office.

MAN and WIFE useful indoor Servants and Cook-housekeeper to bachelor gentleman; abstainers; no family; personal character.—C. Moore, 17, Kennet-road, St. Peter's Park, W.

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A SOUTH African young gentleman wishes to be received as a paying guest in a private family where no other boarders are kept; superior bedroom, breakfast and late dinners; Maida-vale preferred. Address, stating terms, 6,060, Jewish Chronicle office, 2, Finsbury-square, E.C.

GENTLEMAN and Daughter want two bedrooms and sitting-room, with attendance, about fifteen minutes from City; private family preferred; must be scrupulously clean; bath, piano; moderate terms. Write full particulars. Address 6,042, Jewish Chronicle office.

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MISS BERGER has now a vacancy in her house for Board and Residence or suite of rooms; first floor: orthodox. 16, Petherton-road, Highbury.

A DOUBLE-ROOM vacant on first floor in private house of lady who receives a very few permanent paying guests; suitable for two gentlemen or married couple; excellent cuisine and table; house faces Square Gardens; few minutes from Tube, Kensington-gardens, Westbourne-grove and Synagogue; moderate terms. Write, E., 53, Queen's-road, Bayswater.

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BOARD and Residence; every home comfort; bath (hot and cold); late dinner by professional cook; one minute from Dalston Junction, tram, train and 'bus; double-bedded room; suitable for married couple or two friends. Apply 96, Sandringham-road, Dalston, N.E.

BOARD and Residence.—Well furnished double and single bedrooms, every home comfort; bath hot and cold; good cooking and attendance; two minutes to all parts, to City and West End trains; 'buses pass the door; terms very moderate.—193, Belsize-road, Kilburn, N.W.

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35 GROSVENOR ROAD, CANONBURY, N.—Vacancy for one or two gentlemen in small private family; most accessible to City and West End; bath (hot and cold). Terms moderate and inclusive.

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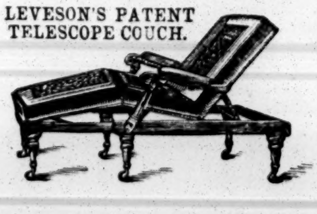

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